

THE
CHRISTIAN
DIARY.

BY
N. CAUSSIN.



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And are to be sold at the signe of the Angel
and Bible in Lumbardstreet.

Shower he will be as
ascending high
And then we put
the way
up to the tower
glash shall fly
at the great
Sing my song

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THE AUTHOURS

Designe.

OF the Practise of Vertues I have already spoken in my Book of *The holy Court*.

This is a smal pattern thereof in every dayes action. It should employ your heart, rather then your eyes or hand. It is short to read, but if you practise it, you will in one day find years and ages of felicitie.

Indeed we have at this present many spirituall books, which eccho one another. This Age is as fruitfull in words, as barren in works; enclining to speak much, to do nothing; evaporating the best part of wit, by pen or tongue.

Neverthelesse in matters of Devotion, it is apparent, that a man cannot say too much that, which he can never do enough; and that in so great

a penurie of worthy acts, we should not be sparing of good words.

I present you with this short Treatise: carrie it in your hand, as the clock which a great Prince wore in a Ring: it striketh every houre of the day, and agreeth with Reason, as true dials with the Sunne.

If you read it with attention, you will find it great in its littlenesse, rich in its povertie, and large in its brevity.

Great books make men sometimes more learned, seldome more innocent. This reduceth wisdom to practise, and prosperity to devotion. By often reading it, and doing what it directeth, you shall know what it is; for it hath no other character of its worth, then that of your virtues.

Division

Division of the Diary.

1. *Acts of Devotion.*
2. *Practice of Vertue.*
3. *Businesse.*
4. *Recreation.*

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To the Reader.

Take notice that some things are to be practised every day as, The five Actions to begin the Day; Devotion for the dayes of the week, and the houres of the Day; the Examen of Conscience, and the like.

Others may be read upon certain dayes of the week or moneth at leisure.

I have endeavoured to insert in this small work the choicest of many excellent Maximes for the course of a spirituall life; which I have contracted on purpose, intending this book onely for such as are of sufficient capacity: and seeing many are taken with it, I have digested it more plainly in this last edition for the Readers satisfaction, and have added at the end Devout Ejaculations for the Diary: which will not be unusefull to enertain your Devotion.

1
THE
CHRISTIAN
DIARY.

THE FIRST PART.

SECTION I.

*The Importance of well ordering every
Action of the day.*



Wise Hermit (as *Pelagius* a Greek Authour relates) being demanded, if the way to perfection were very long, said, *That the Vertues accompany one another, and if a man would himself, he might in one day attain to a proportionable measure of Divinity.* Indeed our Vertues are all conoynd in our Actions, our Actions in the Houres, the Houres in the Day, the dayes in the Month, the Moneths in the Yeare, and the Years in the Ages. Every day is a little map of our life; and the way to be soon perfect, is to use much consideration and perfection in the performance of every dayes action. See here a draught thereof, the lineaments of which I have taken in part from one endued with much wisdom, religion and integrity, whom I would willingly name, did I not fear to offend his humility, which can suffer all things but his own prayles.

A SECT. II

SECT. II.

At Waking.

THe Sun hath long since, for your benefit chased away the shades of night, to delight you with the sight of the wonderfull work of God, and your curtains are yet undrawn, to entertain you with a shadow of death. Arise out of bed, and consider that this great starre which makes you begin the course of this day, must this day run about ten or twelve millions of leagues; and you, how many steps will you proceed towards vertue? This unwearied Harbinger is gone to take you up a lodging in the grave; Each minute is so much deducted from your life. Will you not follow the counsel of the Sonne of God, and *do good while it is yet day?* A long night will shortly cover you with its wings, in which you will not have the power to do.

Suppose every day a day in Harvest, suppose it a Market-day; suppose it a day wherein you are to work in a golden Mine; suppose it a ring, which you are to engrave and enammel with your actions, to be at night presented on Gods Altar.

Set before you the excellent consideration of *S. Bernard, That your actions in passing passe not away;* for every good work is a grain of seed for eternall life. Say with the famous painter *Leones, & Eternitati pingo, I paint for eternity.*

Follow

Follow the counsel of *Thomas Aquinas*, Do every action in the name of Jesus Christ, desiring to have the approbation and good affections of all the Church, Militant and Triumphant. Do it as if the glory of God, the welfare of all the world, and your whole salvation depended on it, and as if that were to set the seal to all your works.

Contrive *over-night* the good works you are to do the next day ; on what points you are to meditate, what sinne you are to vanquish, what vertue you are to practise, what businessse you are to do: that with a well digested fore-sight, you may give birth to every thing in its own time. This is *Ariadnes* clew, which guides our actions in the great labyrinth of Time, without which all would go to confusion.

Be curious sometimes to know of what colour the dawning of the day is, prevent the light (as the wiseman adviseth) to praise God. Take heed of imitating that Epicurean swine, who boasted that he had grown old without seeing the sun either rise or set. It is a good custome to rise betimes, but hardly perswaded to Ladies, and these *Antipodes* to Nature, who change the night into day, and the day into night. The famous *Apollonius* being very early at *Vespasians* gate, and finding him stirring, from thence conjectured that he was worthy to govern an Empire, and said to his companion, *Ant. doct.* This man surely will be Emperour, be it so early.

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That

That unto which you are to dispose the day, may be divided into foure parts. *Devotion, Praiſe of Vertues, Buſineſſe, and Recreation.* *Devotion* ſhould bear the light & open the door to all our actions.

As ſoon as you awake, make an account you are to give the firſt fruits of your *reaſon, your ſenſe, and faculties*, to the Divine Maſterie. Let the *Memory* immediately call to mind, that the works of God muſt be done. Let the *Underſtanding* caſt an ejaculation upon its Creator, like a flaſh of lightning. Let the *Will* enflame it ſelf with love of him. Let the *Heart* let ſlie the burning ſhafts of deſires and celeſtiall affections. Let the *Mouth* and *Tongue* labour to pronounce ſome vocall prayer to the moſt bleſſed Trinity. Let the *Hands* liſt themſelves up to heaven. Let the *Arms* and *Feet* ſhake off the numbneſſe of ſleep, as *S. Peter* did his chains at the voice of the Angel. This were a beginning as it were of ſacrificing our ſelves to God. They uſed to pluck the hair off the beaſt, and caſt it into the fire, before they ſacrificed it; ſo ſhould we take theſe little actions from our upriſing, as the beginning of our ſacrifice.

SECT. III.

Five good actions to begin the day.

THAT Action, ſhould be as a preparative to another more long and ſerious devotion which

which you should perform in your closet, as you come out of bed. If your attire be so curious, that it would require much time to dresse you, it is a miserable slavery: Stay not till that be done, to give God your tribute; but cloathe your self indifferently, so much as is necessary for decency and health: Then on bended knees do five things, *Adoration, Thanksgiving, Oblation, Contrition, and Petition.*

I will here shew you the way to frame these actions, which you may read at times: and I will adde examples and forms, taken partly out of Scripture, such as are fit to be repeated daily.

SECT. IIII.

Of Adoration,

The first act of Devotion.

YOU are to observe, that *praise* is one thing, *honour* another, *reverence* another, *adoration* another. *Praise* consists properly in words, *Honour* in outward signes, *Reverence* in inward respect, but *Adoration* (considered at large) comprehends all these acts with much eminence. For *Adoration is an act of Religion, whereby we do homage to the Sovereignty of God with a lowly submission, which is not communicable to any creature*

This act is formed and composed of four things, which are as it were its four Elements.

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ments.

ments. The first is a strong apprehension of the greatnesse and excellence of God, The second, a consideration of our own meannesse, in comparison of that great Majesty. The third, a fervent act of the will, which at the thought hereof melts it self into respect. And the fourth, an outward expression both of the mouth and gestures of the body, testifying the resentment of our heart.

To discharge her self in this act of *Adoration*, the soul first conceives God, great, dreadful, majestick; she conceives him as a sea, infinite in essence, goodnesse, beatitude, comprehending within himself all Being, all Good, all Truth; and not onely comprehending, but anticipating it to all eternity with an incomparable eminence.

She beholds the whole universe, in the immensity of God, like a sponge in the midst of the Ocean, an atome in the aire, and a little diamond set in the highest heaven. She acknowledgeth God to be the Foundation of all things possible, the supereffentiall being of all things that are, and that are not, without whom nothing can subsist, neither actually nor potentially. and that he hath no hold which the understanding may take, to have knowledge of him. She represents God to her self as the beginning and end of all things, the Creatour, Founder, the Basis, the Support, the Place, the Continuance, the Bound, the Order, the Tie,
the

the Concord, the Consummation of all creatures; who hath within himself all the good of Angels, of men, and universall Nature; who hath all glory, all dignities, all riches, all treasures, all pleasures, all comforts, all delights, all joyes, all Beatitudes; as *Lessius* very well explains in his Treatise of infinity.

This soul unsatisfied, walks leasurly into these fourteen depths of greatnesse, which are in God; that is, *Infinity, Immensity, Immutability, Eternity, Omnipotence, Wisdom, Perfection, Holinesse, Bounty, Dominion, Providence, Mercy, Justice, and the End to which all things tend.*

She considers every perfection first absolutely, then by comparison and application, making return upon her self, and comparing this *Infinity* of God with her nothing, this *Immensity* with her smalnesse, this *Immutability* with her inconstancy, this *Eternity* with the shortnesse of this temporall life, this *Omnipotence* with her weaknesse, this *Wisdom* with her ignorance, this *Perfection* with her defects, this *Holinesse* with her vice, this *Bounty* with her ingratitude, this *Dominion* with her Poverty, this *Providence* with her stupidity, this *Mercy* with her obduratenesse, this *Justice* with her iniquity, this *End to which all things tend*, with the necessary dependances which arise from her infirmities.

Here she is ravished in God, as a little pismire

mire in the Sun, and like *Aristotle*, who (as is said) being not able to comprehend the ebbe and flow of an arm of the sea, threw himself into it: so she drowneth her self in such a multitude of wonders, not willing any longer to measure her love by the ell of her knowledge.

She is transported in this great labyinth of miracles, otherwise then the *Queen of Sheba* at sight of the palace of *Solomon*: and cannot at the last but break forth into an outward act, and say, *My God, and my All, the God of my heart, my portion and my inheritance to all Eternity!*

S E C T. V.

Example of Adoration.

IN pursuit hereof you shall worship God prostrate on the earth, sounding like a small string of that great Harp the world: offering to the Creatour the whole Universe as a picture to hang up at his Altar, and resigning your self totally to his will: *The Hymne of the three children in the fiery furnace*, suiteth very well with this Act; who call all creatures (as by a catalogue) to praise God: or else take that form which the Angels and Saints use in adoring this sovereign Mnestie

Holy, holy, holy, Lord God Almighty; which was, and is, and is to come; Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure

pleasure they are and were created. Thou hast made heaven & earth with all their ornaments. Thou hast compassed the sea with bounds, by thy almighty word. Thou hast sealed up the deep with the seal of thy dreadfull and ever so be prayed Name. Thou makest the pillars of heaven to tremble under thy feet. Thou striketh terror into all creatures by the insupportable brightnesse of thy Majesty. Thou art in the Temple of thy holy glory; Thou beholdest the depths, and sittest upon the Cherubims. I adore thee my God, from the centre of my nothing, with all the creatures of the Universe; making an entire resignation of all that I am, into thy hands; and desiring now and to all eternity to depend on thy blessed will.

SECT. VI.

Of Thanks-giving,

The second act of Devotion.

THIS is an act very necessary, considering the benefits that we receive continually from the hand of God: We should not be like the clouds which obscure the Sun that raised them; but let us rather imitate the Looking-glasse, which returns the image so soon as the face is presented to it.

We must not let slip any benefit proceeding from this sovereign hand, without representing to our selves the lively image of it in our ac-
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know-

knowledge. And if the ancient Hebrews (as *Josephus* relates) set marks and tokens, sometimes on their arms , sometimes at their gates, to publish to all the world the benefits that God had conferred upon their families, is it not most fitting, that we endeavour to acknowledge in some manner the liberality of the Divine Majesty ?

This act consisteth in three things. First, in the *Memory* , which represents to the Understanding the benefits received; and this *Understanding* considers the hand that gives them, and to whom, and how, and wherefore, and by what wayes, and in what measure. Thereupon an affectionate acknowledgement is framed in the *Will*, which not able to continue idle, spreads it self into outward acts, to witness the fervour of its affection.

To practise this well, it is requisite to make a catalogue of the benefits of God; which are contained in three kinds of *goodnesse* and *mercy*.

The first, is that whereby he drew this great Universe out of the *Chaos* and darknesse of nothing , to the light of being and life, for our sakes creating a world, of such greatnesse, beauty, profit, measure, order, vicissitude, continuance; and preserving it as it were by the continuall breathing of his spirit, affording to every thing its rank, form, propriety, appetite, inclination, situation, limits, and accomplishment.

But

But above all, making man as a little miracle of Nature, with the adornment of so many pieces, so well set, to bear in his aspect the beams of his own Majestie.

The second bountie, is that whereby he hath decreed to raise in man all that is naturall to a supernaturall estate.

The third, that whereby he hath raised the nature of man, being fallen into sinne, into misery, into the shadow of death, to innocence, blisse, light, and eternall life.

This is the incomprehensible mysterie of the Incarnation of the Word, which comprehends six other benefits; that is, the benefit of the doctrine and wisdom of heaven conferred on us; the benefit of our Saviours good examples; the benefit of Redemption; the benefit of Adoption into the number of Gods children; the benefit of the treasure of the merits of Jesus Christ; the benefit of the blessed Eucharist.

Besides those benefits which are in the generality of Christianity, we are to represent in all humility often to our selves, the *particular* favours received from God, in our birth, nourishment, education, instruction; in gifts of soul and body, in means and conveniencies; in friends, allies, kinred; in vocation, estate, and profession of life; in continued protection, in deliverance out of so many dangers, in vicissitude of adversities and prosperities, in guidance
through

through the degrees of age; wherein every one in his own particular, may acknowledge infinite passages of the divine providence.

All this powring it self upon the soul, with consideration of the circumstances of each benefit, at last draws from the Will this act of acknowledgement, which maketh it to say with the Prophet *David, Who am I? O Lord God, and what is my house, that thou hast brought me hitherto?* 2. Sam. 7. 18.

SECT. VII.

A Pattern of Thanksgiving.

Hereupon you shall give thanks for all benefits in generall, and particularly for those you have received at present, which at that time you are to set before you, that you may season this action with some new relish. The Church furnisheth us with an excellent form of Thanksgiving to God in the Hymn *Te Deum*: or else say with the blessed spirits,

O God, power, and riches, and wisdom, and strength, and honour, and blessing, be unto thee for ever and ever.

O God, glory be to thee on high, and on earth peace, good will towards men: I blasse thee, I worship thee, I give thanks to thee for thy great glory, and thy benefits, O Lord God, heavenly King, God the Father Almighty; and thou also O Lord Jesus Christ my Saviour, onely sonne of the

be Heavenly Father; perfect God and perfect man; Thou that takest away the sinnes of the world, and sittest at the right hand of God the Father. And thou O Holy Ghost, consubstantially with the Father and the Sonne, most blessed Trinitie, receive my prayers in giving thanks.

S E C T. VIII.

Of Offering or Oblation.

The third act of Devotion.

Religion and Sacrifice had their beginning in the worlds infancy, and ever since have been linked together by an indissoluble tie. God, who giveth all, will have us give to him, meaning we should take out of his store, that which our Nothing cannot afford. Observe here a thing remarkable, That as in the Law of Moses there were three kinds of Sacrifice, that is, *Immolations*, *Libations*, and *Victimes*: *Immolations*, which were made of the fruits of the earth; *Libations*, of liquours, as oyl and wine; *Victimes* of living creatures: so likewise God requires that we give him our *actions* for fruits, our *affections* for liquours, and our *selves* for *victimnes*. This is done by the act of *Oblation* or *Offering*, which is a way of sacrifice by which we offer our selves, and all that belongeth to us, at the Altar of the Divine Majesty.

To perform this act well, we must have first,

first, a pure apprehension of the power and dominion, which God hath over us: secondly, an intimate knowledge of our own dependance upon him; considering that we not onely have received being, and all things annexed to being, from his goodnesse; but that we are also sustained perpetually by his hand, as a stone in the aire; and that if he should let go never so little, we should be dissolved into that Nothing out of which we were extracted. From thence will arise an act of Justice in the will ready to give to God that which is his: and as the Holocaust, (where the host was quite consumed in honour to the divine Majesty,) was heretofore the noblest of all sacrifices; so will we imitate this excellent act of Religion, by consecrating not onely our actions and affections, but all that we are, unto God; wishing to be dissolved and annihilated for his sake, if it might be for the glory of his divine Majesty.

But if this annihilation cannot be really we must at the least form it in our mind, in an extraordinary manner, acquiring to our selves (as much as is possible) twelve disengagements, wherein the perfection of the Holocaust consisteth.

The first, is a divesting our selves of all affection to temporall things, so that we no longer love any thing but for God, of God, and to God. The second, a disentangling from our own interest in all our actions. The third,

an absolute mortifying of sensuality. The fourth, a separation from friendships sensuall, naturall, and acquired, that they have no longer hold on our heart, to the prejudice of vertue. The fifth, a banishing of worldly imaginations, in such a manner, that the mere representation of them may beget averſion and horſour in us. The ſixth, a diſcharge from worldly cares not neceſſary to ſalvation. The ſeventh, a deliverance from bitterneſſe of heart and diſcontents which ordinarily ariſe from exceſſive love to creatures. The eighth, a valiant flight from all kind of vanity of ſpirit. The ninth, a contempt of ſenſible conſolations, when God would have us to be weaned from them. The tenth, a renouncing of ſcruples of mind, and of our own phanſies, to follow the counſel and will of thoſe that are ſuperiour unto us. The eleventh, an inſenſibility of the troubles that happen in adverſity. The twelfth, an entire mortification of judgement and will, that we follow all the inſpirations of God, as true dials the ſunne.

He who hath proceeded therein thus farre, maketh a true annihilation of himſelf, and an excellent oblation of all that he is: But if you cannot give the whole tree with ſuch perfection, yet give at leaſt the fruits, deſiring in concluſion to offer up all your faculties, ſenſes, functions, words, works, and all that you are; remembering that ſaying of S. Chryſoſtome,

That

That it is the most wicked avarice, to defraud God of the oblation of our selves. Offer to the Father your memory, to fill it as a choice vessel with profitable things; to the Son your Understanding, to enlighten it with eternal truth; to the holy Ghost your will, to enkindle it with his holy flame; Say particularly to the incarnate Word with the devout virgin Gertrude,

S E C T. I X.

The manner of offering our selves to God.

O My sweet Saviour, illuminate my intentions with thy light, and support my weakness by thy mercy: I recommend the small service which I shall do this day, to the unspeakable sweetness of thy heart; and set from hence forward before thine eyes, to direct, correct, and perfect it. I offer it and all that I am to thee, with my whole affection, both for my self and all the faithful; and I offer it unto thee in the union of that most perfect attention which thou hadst, when thou prayedst upon earth to thy Father in heaven.

S E C T. X.

Of Contrition,

The fourth act of Devotion.

THIS is an act exceeding necessary in so dangerous an estate, and so great frailty as we
con-

continually live in. *Theodore* in his *Questions upon the Scripture*, saith, that there are three kinds of life, intimated by the three sorts of creatures mentioned in *Abrahams* sacrifice, Gen 15. 9 There is a *Naturall* life, represented by the foure footed beasts; a *Mourning* life, figured in the Turtle; a *pure* and *innocent* life, signified by the young pigeon. *Naturall* lives are very frequent in the world; Dove like very rare; but there is no Dove so pure but alwayes needs the mourning of the Turtle.

This is the reason why we should not pray almost at no time, without stirring up some acts of Contrition. Every one knows, contrition is a detestation of sinne, beyond all things most detestable, taking beginning from the loue of God, and hope of his mercy, and ought alwayes to be accompanied with a firm resolution of amendment. Its first foundation is the belief of a *living* God, of a God *clear sighted*, of a God *dreadfull in all his judgements*, from whence a servile fear of the pains due to sinne is begot even in the most stupid hearts. This is the thunder which causeth *Doves* to fawn, and raiseth tempests and earthquakes in the soul. Then Hope ariseth above the horizon, scattering amorous beams, through the assured confidence we have to obtain pardon for our sinnes, by undergoing the yoke of Repentance. Then beginneth the loue of God in the soul, to free and discharge

it self of the interests of earth, that it may at last bring forth that heavenly grief, which is begot like pearls of the dew of heaven. Oh blessed a thousand fold are they that wash themselves with that *snow water* which holy *Job* mentioneth, *Job* 9. 30. and cleanse themselves in the wholesome pool of repentance!

Stir up acts of *contrition* often for all sinnes in generall, and especially for those defects and imperfections whereunto you are most subject, with a firm purpose to oppose them strongly, and by Gods help to root them out. Say to that end as followeth;

SECT. XI.

A Form of Contrition.

FATHER, I have sinned against heaven and before thee, and am no more worthy to be called thy soune, having paid so great bounty with contempt, and so many benefits with ingratitude. I grieve not at the pains I suffer for my rebellion, but I grieve for having offended a God, who ought to be loved and honoured above all things. Where can I find punishment enough to be avenged on my self, and tears enough to wash away my offences? Father, from hence forward the face of sinne shall be more hideous to me then hell: Make me as one of thy hired servants. My God, thou art our Father, and we are nothing but earth and dust in comparison of Thee!

Thee! Thou art our Maker, and we are all but clay in thy hands. My God, be not incensed against so weak, so wicked an object. My God, have not the finnes of my life pass in remembrance.

S E C T. XII.

Of Petition or Request,

The fifth act of Devotion.

A Certain great Emperour coming into Egypt, to shew the zeal he had to the publick good, said to the Egyptians, *Draw from me as from your river Nilus*; but what can be drawn from a man, but hopes, which swell like bubbles of water till they burst. It is from God that we must draw, for he is a fountain which perpetually distilleth, who quenching the thirst of all the world, hath himself but one, which is (as saith Gregory Nazianzen) *that all men should thirst his bounty.*

We must necessarily beg of God, seeing our necessities constrain us, and his bounty invites us, we must beg of him according as he himself hath taught us in the *Lords Prayer*, which is the summe of all Divinity; we must ask in his Sonnes name, and with confidence to obtain. We must pray for the Church, for the Pastours, for our King, for publick necessities, for our selves, for our neighbours; we must pray for spirituall and temporall blessings according

to occasion, as farre as is lawfull. For which purpose it is good to have a collection of prayers for all occasions, like a little Fort, furnished with all pieces of battery, to force even heaven it self, with a religious fortitude and a pious violence

Desire of God euery morning at least, *That* you may not offend him; *That* you may not want Grace, Light, and Courage to resist those sinnes whereunto you are most enclined; *That* you may practise those vertues that are most necessary for you: *That* you may be guided & governed this day by Gods prouidence, in all that concerns your soul, body, and outward things. *That* you may obtain new graces and assistance for the necessities of your neighbours, which you may then set before him. Say for your self, and for all those that concern you, this form of prayer used by *Thomas Aquinas*;

SECT. XIII.

A Form of Petition.

O God, give unto me and to all those whom I commend in my prayers, an Understanding to know thee; an affectionate Devotion to seek thee; a Wisdom to find thee; a Conversation to please thee, a Perseverance boldly to wait on thee; a Faith happily to embrace thee. My God, so order it that I may be wounded with
thy

thy sufferings in repentance, that in this life, I may use thy blessings in grace, and enjoy in the other thy eternall joyes in the bosome of Glorie. So be it.

SECT. XIV.

Of the time proper for spirituall reading.

Believe me, you shall do well at this time of the morning, when your mind is freest from earthly thoughts, to use some *spirituall reading*; sometimes of the precepts, sometimes of the lives of the Apostles and Saints, calling to mind that saying of *Isidore* in his book of *Sentences*; *He that will live in the exercise of Gods presence, must pray & read frequently.* When you pray, you speak to God; and when you read, God speaks to you; Good sermons and good books are the sinews of vertue.

Observe you not how colours (as Philosophy teacheth) have a certain light, which in the night time is obscured and buried (as it were) in matter: But altho as the sunne riseth and displayeth his beams on so many beauties that languished in darknesse, he awakes them, and makes them appeare in their true lustre? So may we (truly) say, that we have all some seeds of knowledge, which would be quite choaked (as it were) with the vapours arising from our passions, did not the wisdom of God (which speaketh in the holy Scripture,
and

and in good spirituall books) stirre them up, and give them light and vigour to enflame the course of our actions to vertue. Alwayes before you take a book in hand, invoke the Father of light to direct your reading. Read little if you have but little leasure, but with attention; and make a pause at some sentence, which all that day may come into your memorie. You will find, that good books teach nothing but *truth*, command nothing but *vertue*, and promise nothing but *happinesse*.

S E C T. XV.

*An Abstract of the doctrine of Iesus Christ,
to be used at the Communion.*

John 14. 6. *I am the way, the truth, and the life: no man cometh unto the Father but by me.*

Mark 1. 15. *The time is fulfilled, and the kingdom of God is at hand: Repent ye and believe the Gospel.*

Matth. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest;*

29. *Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls:*

30. *For my yoke is easie, and my burthen is light.*

Matth. 7. 12. *All things whatsoever ye would that men should do to you, do ye even so to them:*

them: for this is the Law and the Prophets.

John 15. 12. This is my commandment, that ye love one another as I haue loved you.

13. Greater love hath no man then this, that a man lay down his life for his friend.

14. Ye are my friends, if ye do whatsoever I command you.

Matth. 5. 44. Love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That you may be the children of your Father which is in heaven: for he maketh his sunne to rise on the evil and on the good, and sendeth rain on the iust and on the unjust.

Luke 5. 36. Be ye mercifull, as your Father also is mercifull.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and it shall be forgiven.

38. Give, and it shall be given unto you.

Luke 12. 15. Take heed and beware of covetousnesse: for a mans life consisteth not in the abundance of the things which he possesseth.

Matth. 7. 13. Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Matth.

Matth. 10. 38. He that taketh not his crosse, and followeth after me, is not worthy of me.

John 16. 33. In the world ye shall have tribulation: but be of good chear, I have overcome the world.

Matth. 28. 20. Lo, I am with you alway even unto the end of the world.

Matth. 26. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Luke 12. 36. Let your loins be girded about, and your lights burning.

37. And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkeunesse, and cares of this life.

John 5. 28. The houre is coming, in the which all that are in the grave shall hear his voice,

29. And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

SECT. XVI.

What is to be done at the celebration
of the Sacrament.

AT the Celebration of the Sacrament, you shall endeavour to stirre up in your self a great reverence of this incomparable Majestie who cometh to fill this sacrifice with his presence, and say,

O God, dispose me to offer unto Thee the merits of the life and passion of thy well beloved Sonne. At this present I offer up to thee, in the union thereof my understanding, my will, my memory, my thoughts, my words, my works, my sufferings, my consolations, my good, my life, all that I have, and all that I can ever pretend unto.

Afterwards, at the Preface, when the Priest inviteth all to lift up their hearts to God, or when the Angelicall Hymn, called by the ancients *Trisagion*, is pronounced, may be said as followeth, being taken out of the Liturgies of S. James and S. Chrysostome.

TO thee the Creatour of all things visible and invisible: To thee the treasure of eternall blessings: To thee the fountain of life and immortality: To thee the absolute Lord of the whole world, be given as due is all praise, honour, and worship. Let the Sunne, Moon, and Quire of starres; the Aire, Earth, Sea, and all that is in the celestrall and elementary world,

B

blesse

blesse thee. Let thy Jerusalem, thy Church from the first-born thereof, already enrolled in heaven glorifie thee. Let so many eleeſted ſouls of Apoſtles, Martyrs, and Prophets; Let Angels, Archangels, Thrones, Dominations, Principallities, Powers, and Vertues; Let the dreadfull Cherubims and Seraphims perpetually ſing the Hymns of thy triumphs.

Holy, holy, holy, Lord God of hoſts, Heaven and Earth are full of thy glory. Save us, O thou that dwelleſt in heaven, the palace of thy Maieſty.

O Lord Jeſus, thou art the Everlaſting Son of the Father. When thou tookeſt upon thee to deliver man, thou cloathedſt thy ſelf with fleſh in the Virgins wombe. When thou haſt overcome the ſharpeſſe of death, thou diſt open unto us the kingdome of heaven. Thou ſitteſt at the right hand of God in the glory of the Father, and ſhalt judge both the quick and the dead. O Lord help thy ſervants, whom thou haſt redeemed with thy moſt precious blood.

As ſoon as you have received the Sacrament, ſay this prayer of S. Bernard in his Meditations upon the Paſſion.

O Heavenly Father, look down from thy Sanctuary, from the Throne of thy glory, upon the bleſſed ſacrifice, which our High Prieſt Jeſus thy moſt innocent and ſacred Sonne, doth offer unto thee for the ſinnes of his Brethren. Pardon the multitude of our offences, and have
com-

compassion upon our miseries. Hearken to the voice of the blood of that immaculate Lambe, which crieth out to thee, and be himself standeth before thee at the right hand of thy Majesty, crowned with honour and glory. Behold, O Lord, the face of thy Messias, who hath been obedient to thee, even unto death; and put not his blessed wounds out of thy sight, nor the satisfaction he made for our finnes out of thy remembrance. O let every tongue praise and blesse thee in commemoration of thy infinite goodnesse, who didst deliver thy onely Sonne over to death upon Earth, to make him our most prevalent Advocate in Heaven.

For Petition. Immediately after you have recited the Lords Prayer, say these words of the aforesaid Liturgie.

O God be mindfull of all Pastours and faithfull people dwelling in all parts of this habitable world, in the union of the Catholick faith, and preserve them in thy holy peace.

O God, blesse our most gracious King; and his whole Kingdome; beare the prayers which we offer up at thy altar.

O God, remember all those that travell by sea or land, and are exposed to so many dreadfull dangers. Remember the many poore prisoners and exiles, who groan under the miseries of the world.

O God remember the sick, and all such as are in any discomfort of mind: Remember the ma-

my poore souls oppressed with bitterness, who implore thy succour. Remember also the conversion of so many hereticks, infidels, and sinners, whom thou hast created after thine own image.

O God, remember our Friends and Benefactors: Accept this sacrifice for us sinners, and let us all feel the effects of thy Mercy; drive away scandal, warre, and heresie; and grant us thy peace and love.

And at the end of the Communion;

O God, poure down thy graces upon us; direct our step in thy wayes, strengthen us in thy fear, confirm us in thy love, and give us at last the inheritance of thy children.

It is very expedient also to have your devotions ordered for every day of the week.

SECT. XVII.

Devotion ordered for the dayes of the week.

WE may derive an excellent practise of Devotion for every day of the week, from the Hymn of S. Ambrose used by the Church. For therein we learn to give God thanks for every work of the Creation, and to make the greater world correspond with the lesser.

Sunday, which is the day wherein the light was created, we should render thanks to God for having produced this temporall light, which is the smile of Heaven, and joy of the world,
spread

spreading it like cloth of gold over the face of the aire and earth, and lighting it as a torch, by which we might behold his works. Then penetrating further, *we will give him thanks* for having afforded us his Sonne, called by the Fathers *the Day-bringer*, to communicate unto us the great light of faith, which is (as saith S. Bernard) *a copy of Eternity*; *we will humbly beseech him*, that this light may never be eclipsed in our understandings, but may replenish us every day more and more, with the knowledge of his blessed will. And for this purpose, we must heare the word of God, and be present at *Divine Service* with all fervour and purity. Take great heed that you stain not this day (which God hath set apart for himself) with any disorder, nor give the first fruits of the week to *Dagon*, which you should offer up at the feet of the Ark of the Covenant.

Munday, which is the day wherein the *Firmament* was created, to separate the celestiall waters from the inferiour and terrestriall; *we will represent unto our selves*, that God hath given us *Reason*, as a *Firmament* to separate divine cogitations from animal; and *we will pray unto him* to mortifie anger and concupiscence in us, and to grant us absolute sway over all passions which resist the eternal Law.

Tuesday, the day wherein the *waters* (which before covered the whole element of Earth) were ranked in their place, and the *earth* ap-

peared, to become the dwelling, nurse, and grave of man; *we will figure unto our selves* the great work of the justification of the world, done by the Incarnate Word, who took away a great heap of *obstacles* (as well of ignorance as of sinne) that covered the face of the whole world, and made a Church, which like a holy Land, appears laden with fruit and beauties, to raise us up in Faith, and to bury us in the hope of the Resurrection. *We will beseech him* to take away all *hinderances* to our soul, (so many ignorances, sinnes, imperfections, fears, sorrows, cares, which detain it as in an Abyſſe,) and to replenish us with the *fruits* of justice.

Wednesday, wherein the *Sunne*, *Moon*, and *Starres* were created; *we will propose unto our selves for object*, the *Beauty* and *Excellency* of the Church of God, adorned with the presence of the Saviour of the world as with a *Sunne*, and with so many Saints as with *Starres* of the Firmament and *we will humbly beseech God* to embellish our soul with *light* and *vertue* futeable to its condition: Especially, to give us the six qualities of the *Sunne*, *Greatnesse*, *Beauty*, *Measure*, *Fervour*, *Readinesse*, and *Fruitfulnesse*. *Greatnesse*, in the elevation of our mind above all created things, and in a capacity of heart which can never be filled with any thing, but God: *Beauty*, in gifts of grace; *Measure*, to limit our passions; *Fervour*, in the exercise of charity; *Readinesse*, in the obedi-
ence

ence we owe to his Law: *Fruitfulness*, in bringing forth good works.

Thursday, the day wherein God (as *S. Ambrose* saith) drew the *birds* and *fishes* out of the waters, the birds to flie in the aire, and the fishes to dwell in this lower Element. *We will imagine* the great *separation* which shall be made at the day of Gods judgement; when of so vast a number of men extracted from one and the same masse, some shall be raised on high to people Heaven, and enjoy the sight of God; others shall be made a prey to hell and everlasting torments. And in this great abyss and horror of thought, *we will beseech* God to hold us in the number of his elect, and to be pleased to mark out our predestination, in our good and commendable actions.

Friday, wherein the other creatures were brought forth, and man created, who was then appointed to them for a King and Governour, *we will set before us* the greatnesse, excellence, and beauty of this *Man*, in the Talents which God hath given him, as well of grace as of nature. How much it cost to make him, the hands of the Creatour being employed in his production: *Hands* (saith *S. Basil*) which were to him as a wombe; but how much more it cost to make him anew, drawing forth so much labour, sweat, and bloud from the Sonne of God, who annihilated himself for him, cherishing and fostering him (saith *Thomas A-*

quinas in his Treatise of *Beatitude*) in such sort, that one not well instructed by Faith, would say, Man were the God of God himself. Hereupon *we will beg*, that we may not frustrate the merit of the life of God, given to eternize ours ; and we will practise some kind of mortification, to bear God in our flesh (as saith *S. Paul*) and to conform our selves to the sufferings of the King of the afflicted.

Saturday, which is the day wherein God rested from the Creation of the world; *we will meditate* upon the rest the blessed enjoy in heaven. There, is no more poverty, no sicknesse, no grief, no care, no calumnie, no persecution, no heat, no cold, no night, no alteration, no confusion, no noyse. The body *resteth* five or six foot under ground, freed from the relapsing employments of a frail and dying life. It is in the grave, as in an impregnable fortresse, where it no longer fears debts, serjeants, prisons, nor fetters. And the soul, when it is glorified, leadeth the life of God himself; a vitall life, an amiable life, an inexhaustible life, for which we must sigh and labour, and *beg it often of God with the tears of our eyes, and the groans of our heart*, as saith *S. Augustine*.

It is requisite, the same day to make a review of the whole week, to examine the state of your soul, your passions, affections, intentions, aimes, proceedings, and progressions.

And especially at the moneths end, to consider

sider diligently, what God would have of us, what we of him, and what course we take to please both him and ourselves : what desire we have of perfection, what obstacles, what defects, what resistance, what means ; and to manage all our endcavours under the protection of our great captain Jesus Christ.

SECT. XVIII.

Devotion for the houres of the day.

THe Church likewise assigneth us a *practice of devotion for every houre of the day*, if we will apply it right. For she seems, as if she intended, of a Christian champion to make a true Bird of the Sun, which salureth that bright star almost every houre, seeming to applaud it by its song, and the clapping of its wings ; she desireth that in imitation of it, we loose not God out of sight all the day long, and that we keep perpetuall sentinell, to worship and pray to him.

At the break of day.

(Not to say any thing of our nightly exercise) The Church inviteth us, in the Hymne of *S. Ambrose*, to ask five things : the protection of God for all that day, peace, government of the sense, guard of the heart, and Mortification of the flesh.

At the third houre.

From the rising of the Sun; the houre where-
in the *Holy Ghost* descended in the likenesse of
fiery tongues upon the Apostles; we pray to
the *Holy Ghost* so to replenish our understand-
ings, our wills, our senses, our hearts, our
tongues, our mouths, with vigour and flame,
that we may by our good example enkindle
our neighbours.

At the sixth houre,

Which is noon; we look up to our Son of
Justice, to entreat of him foure things; that is,
alienation from the heat of concupiscence,
mortification of anger, health of body, and
peace of mind.

At the ninth houre,

Which is about three a clock; when the Sun
is now declining towards the west; we cast
our eye upon our great Star, and desire him,
(as he is the immoveable Centre about which
the whole world is turned; and holdeth the
beginning and continuance of light, in his
hand;) first, to grant us a happy evening; se-
condly, a constancy in virtue; thirdly, a good
end.

At evening.

When darknesse draweth near, we beseech

the divine Majesty to gather unto him our hearts, oppressed with sin, and distracted by so great diversity of actions; to cleanse them, and to direct them in the way of Eternity; that when we shall be deprived of this *temporall light*, we may make a sweet retreat into the bosome of God, who is the fountain of *Intellektuall light*; and that having finished our life, as we have ended this present day, we may receive the prize of Beatitude.

At going to bed.

Now that darknesse covereth the face of earth, we will shelter our selves (like little birds) under Gods wing, beseeching him to keep us (according to his accustomed goodness) in his protection; to drive away evil dreams, and the illusions of night, from our sleep; hindering the crafty surprizalls of our adversary, who goeth up and down like a roaring Lion, besetting the sheep-fold.

These devotions are grave, authentick, and sufficient throughly to instruct a soul that will practise them.

S E C T. X I X.

Of Confession, a very necessary act of devotion; and advise thereupon.

I Place *Confession* and *Communion* amongst the weekly devotions, because for such as desire

fire to lead a pure life, there is no excess if at the weeks end they acquit themselves of this duty. And although I have spoken lately enough, according to my scope, of the practise of these exercises, in Treatises which I have thereon; and that to write more concerning them, after so many books, were but to bring a drop of water to the river; yet am I obliged by the necessity of my designe, to tell you in few words, that to make your *Confession* good, it ought to have the properties of a looking-glasse. *Solidity, lively representation and clearnesse.*

Solidity; 1. in going to it with much consideration of your own misery, sins and imperfections.

2. Much reverence towards the Majesty of God.

3. A reasonable examination of your conscience.

4. A dislike of your offences, more for Gods sake, then out of any other consideration.

Lively representation; 1. In avoiding confessions made by rote, which have alwayes one and the same tune: or such as are over dry, and not sufficiently explained; or such as are too historicall, and full of superfluity.

2. In representing perspicuously the State of your soul, and succinctly discovering how you have behaved your self,

First, in those acts of Devotion which concern

cern more particularly the *divine service*; accusing your self of impure intentions, negligences, irreverences, voluntary distractions, contempt of holy things, coldnesse in Faith, and evil thoughts.

Secondly, towards *your self*; in the direction both of your interior and exterior, namely in sins of vanity, pride, sensuality, intemperance, curiosity, impurity, idleness, pusillanimity, anger, envy, jealousy, quarrells, aversion, impatience, murmuring, lies, detraction, injuries, swearing, breach of promise, impertinent and idle discourse, flattery, scoffing, and mockery.

Thirdly, towards *your neighbours*, as well superiours and equalls as inferiours; unfolding the defects that may have happened in the duties which charity or Justice oblige you to render to every one according to his degree.

Here examine every word, and you shall find matter for accusation.

Clearnesse of Confession, consisteth in explaining your selves in *simple, honest, and significant* terms.

S. Bernard, in his book of the *interiour house*, (which is the conscience) hath composed a brief form of confession, making the penitent say thus.

Father, I accuse my self, That I have been disquieted with anger, exasperated with envy, puffed up with pride; and have thereupon fallen

into

into an inconstancy of mind, scoffings, slanders, & excesses of speech.

I accuse my self, That I have been more ready to judge my superiours then to obey them: That being reprehended for my faults, I have murmured, and shewed my self refractory in matters of duty.

I accuse my self, That I have preferred my self before my betters; vaunting and boasting with much vanity and presumption, of all that belonged to me, and despising others with mockery and derision.

I accuse my self, that I have neglected the duty of my own charge, and ambitiously aimed at anothers.

I have neither had respect to obedience, nor modesty in my words, nor government in my carriage; but much self-opinion in my intentions, hardnesse in my heart, and vain-glory in my words.

I accuse my self, That I have been a Hypocrite, stiffe in hatred and aversion from my neighbour, biting in speech, impatient of suggestion, ambitious of honour, covetous of wealth, slothfull in works of charity and devotion, in conversation unsociable, and many times uncivill.

I accuse my self, That I have been ready to speak of the actions of others, rashly censuring, contentious in arguing, disdainfull in hearing, presumptuous in informing others, dissolute in laughter,

laughtier, excessive in pleasures of taste and in gaming, costly in apparell, burthensome to my friends, troublesome to the peacefull, ungrateful to those who have done me any good, barish and imperious to such as were under my charge.

I have boasted to have done that which I did not, to have seen what I saw not, to have said what I said not; and on the contrary have dissembled and denied to have seen what I have seen, to have said what I did say, and to have done what I did do.

I accuse myself of carnall thoughts, impure remembrances, dishonest motions, which I have not soon enough resisted.

They who live more dissolutely, shall find (as Hamartolus a Greck Authour saith) that they have great accounts to cast up, at the audit of concupiscence: wherefore they may examine themselves concerning kisses, touchings, softnesse, pollutions, fornications, adulteries, abuse of marriage, and other sinnes called monstrous; adding also, impieties, sorceries, divinations, false oathes, perjuries, blasphemies, calumnies, contentions, disobediences, injustices, oppressions, falsehoods, thefts, usuries, sacrilidges, and the like.

You must not think that there can be made a form of confession like a boot fit for all legs; consciences are as faces, every one hath its diversity: what S. Bernard hath said in generall may serve for a direction; yet must it be particularized

ricularized with the circumstances, expressing the intention, quality, manner and continuance of the vice.

SECT. XX.

An excellent prayer of S. Augustine, for this exercise, taken out of a manuscript of Cardinall Scripandus.

O God, behold the stains and wounds of my sin, which I neither can, nor will hide from the eyes of thy Majesty: I feel the smart of them already, in remorse of conscience, and other sufferings ordained by thy providence for my correction; but all that I suffer cannot equall my demerit. I onely wonder, that feeling the pain of sin so often, I still retain the malice and obstinacy of it. My weaknesse boweth under the burden, yet my iniquity remaineth immoveable. My life groweth in languishment, yet is not reformed in its works. If thou deferre the punishment, I deferre my amendment; and if thou chastise me I can no longer endure. Whilst thou correctest, I confesse my offence, but after thy visitation I remember my sorrows no more. As long as thou hast the rod in hand, to scourge me; I promise all; But if thou withdraw it, I perform nothing. If thou touch me, I cry out for mercy; and if thou pardon, I again provoke thee to strike. O Lord God, I confesse my miseries, and implore thy clemency, without
relax

which there is no salvation for me. O God, give me what I ask of thee, though without any merit of mine, since without any merit of mine, thou hast taken me out of nothing to ask it of thee.

SECT. XXI.

Of Communion, the chiefest of all acts of devotion: with a brief Advice concerning the practise of it.

AS for Receiving, remember the six leaves of the Lilly, which it ought to have; I mean *desire* and *purity*, before you present your self at it; *Humilitie* and *charitie*, in presenting your self; *thanksgiving* and *newnesse of spirit* after you have presented your self. And if you desire to know the qualities whereby you may discern a luke-warm communion from a fervent, I say that a good Communion ought to be *lightsome*, *savory*, *nourishing* and *effectual*. *Lightsome*, in illuminating you ever more and more, with the light and truth of faith, which begets in you an esteem of divine things, and a contempt of the wordly, fading, and temporall. *Savory*, in making you to relish in will and sence, what you know by the light of understanding. Yet if you have not this last, in a tender and sensible devotion, be not discomforted at it; for *sensible devotion* will often happen to those that have least charity; as Richardus observes upon the Canticles: *Af-*
fectuosa

seclusa dilectio interdum officit minus diligentem. It is sufficient that you have good habits of virtue in the upper region of your soul. *Nourishing*, in keeping your self in a good spirituall estate, in good resentments of heavenly things, in good affections towards the service of God, free from drinnesse, leanesse, and voluntary barrennesse. *Effectually*, in applying your self immediately to the exercise of solid virtues, humility, patience, charity, and the works of mercy; for that is the most undoubted mark of a good Communion.

It is good to present your self with sincere intentions, pondered and fitted to occurrences; communicating (as *Bonaventure* observes) sometimes for remission of sinnes, sometimes for remedy of infirmities, sometimes for deliverance out of some affliction, sometimes to obtain a benefit, sometimes for thanksgiving; sometimes also for the help of our neighbour: And lastly to offer up a perfect praise to the most blessed Trinity, to commemorate the passion of *Iesus Christ*, and to grow daily in love toward him. To this end, before you communicate, you may say this prayer of *Thomas Aquinas*.

O Most sweet *Iesus*, my Lord and Master, O that the force of thy love, subtler then fire, and sweeter then honey, would engulf my soul in an Abyſſe, drawing it from all inordinate affections to things beneath heaven; that I might
die

die with love of thee, since out of love thou didst
touchsafe to die on the crosse for me!

And after Communion, make these petitions
of S. Augustine.

O God, let me know thee; and let me also
know my self; Let the end of my desires be
ever where thou art: O God, let me bear no ha-
tred but to my self, nor love but to thee: and be
thou the beginning, progresse, and end of all my
actions. My God, let me humble my self even
to the deep, and exalt thee above the heavens;
having my mind employed onely in thy Praise.
O God, let me die in my self, and live in thy
heart; and let me receive all that comes from
thy providence, as gifts from heaven. O God,
let me persecute my self as an enemy, and fol-
low thee as an onely friend. O God, let me have
no assurance, but the fear of thy holy name, nor
confidence but the diffidence of my self. O God,
when will the day come, when thou shalt take a-
way the veil of the Temple, that I may behold
thee face to face, to enjoy thee eternally?

THE

Ich in Locken
His Hand

THE SECOND PART OF THE DIARY.

SECT. I.

Twelve fundamentall considerations of virtue



You must undoubtedly believe that the chiefest devotion consisteth in practise of virtues, without which, there is neither solid piety nor hope of salvation.

Paradise holds none but blessed souls, and hell the wretched; but the world wherein we live hath many kinds of merchants; some traffick with *Babylon*, others with *Sion*; some, through their ill trading and disorderly carriage go on insensibly to the last misery, which is a banishment from the life of God into an eternity of punishment: Others, go on in a streight line to the first and soveraigne happiness, which is the vision, fruition, and possession of God, in an eternity of inexplicable joyes. If you desire to take this latter course, I would advise you, to set often before you these twelve considerations, (which I have inserted in my book of *the holy Court*) for in my opinion they are twelve great motives to all actions of virtue.

The first, is the nature and dignity of man, that is to say, the first and continuall study of
man

man ought to be man himself; to behold what he was, what he is, and what he shall be. What he was, nothing; what he is, a reasonable creature; what he shall be, a guest either of paradise or of hell, of eternall happinesse or of everlasting misery. What he is by *Nature*; a Master-piece wherein many perfections are united; a Body framed with admirable Architecture; a Soul endowed with Understanding, Reason, Wit, Judgement, Will, Memory, Imagination, and Opinion: a soul, which in an instant flyeth from one Pole to the other; descends to the centre, and mounts up to the top of the world; which in one instant is in a thousand severall places; which fathoms the Universe, without touching it; which goes glisters, sparkles, which ransacks all the treasures and Magazines of Nature; which finds out all sorts of inventions; which frameth Arts; which governeth States; which ordereth worlds.

This soul in the mean time seeth her *passions* about her like an infinite company of dogs, barking at her happinesse, and offering on every side to seize upon her with their teeth.

Love fools her, Ambition racks her, Covetousnesse rusts her, Lust enflames her, Hope tickles her, Pleasure melts her, Despaire depresses her, Anger burns her, Hatred sowres her, Envy gnaws her, Jealousie pricks her, Revenge exasperates her, Cruelty hardens her, Fear freezes her, and sorrow consumes her.

This

This poore soul (shut up in the body, like a bird of paradise in a cage) is quite amazed to see her self assailed by all this mutinous multitude: and although she bears a scepter in her hand to rule, yet she often suffers her self to be deceived, ravished, and dragged into a miserable slavery.

Consider also what man is by *sinne*, vanity, weaknesse, inconstancy, misery, and curse.

What he is made by *Grace*; a child of light, an earthly Angel, sonne by adoption to the heavenly Father, brother and coheir with Jesus Christ, a vessel of election, the temple of the holy Ghost.

What he may be by *Glory*; an inhabitant of heaven, beholding then those starres under his feet, which are now over his head, feasted with the sight of God his beginning, his end, his true onely originall happinesse.

The second, the benefits received from God; considered in generall, as those of Creation, Conservation, Redemption, Vocation, and in particular, the gifts of the body, of the soul, of nature, of capacity, ability, industry, discretion, nobility, offices, means, credit, reputation, good successe in businesse, & the like, which are given us from heaven as instruments to work out our salvation. And sometimes one of the greatest benefits, is that which few account a benefit, to have none of all those helps which lead a presumptuous, weak and worldly
soul

soul to ruine; but on the contrary, their better wants in the esteem of the world, beget in him an esteem of heavenly things; Man (seeing what he was, what he is, and what he must be, whence he cometh, whither he goeth, and that union with God his beginning, is his scope, mark, and aim;) if he follow the dictates of his reason, presently resolveth, that no sinew nor vein he hath, but shall tend to this end, to subdue his passions, and to serve creatures no further then he knows them available to attain to the Creatour. *Serva commissum, expecta promissum, cave prohibitum.* Every creature saith these three things to Man: O man, preserve that which is committed to thee, expect that which is promised thee, and eschew that which is forbidden thee.

The third consideration, is the Passion of the Sonne of God, an Abyſſe of grief, reproches, annihilations, love, mercy, wisdom, humility, patience, charity; the book of books, the science of sciences, the secret of secrets; the shop where all good resolutions are forged, where all vertues are refined, where all knots of holy obligations are tied; the school of all Martyrs, Confessours, and Saints. Our weakness and faintness proceeds onely from want of contemplating this infinite table. Who would once open his mouth to complain of doing too much, of suffering too much, of being thrown too low, too much despised, too much disqui-

disquieted, if he considered the life of God delivered over, and resigned for his sake to so painful labour, so horrible confusions, so insupportable torments? *Nolo vivere sine vulnere, cum te video vulneratum: Oh my God, as long as I see thy wounds, I will never live without wound; saith Bonaventure.*

The fourth, the examples of all the Saints who have followed the King in the high-way of the Crosse. When we look upon the progress of Christianity, and the succession of so many Ages, wheresoever our consideration setteth foot, it finds nothing but the blood of Martyrs, combats of Virgins, Prayers, Tears, Fastings, Sack cloth, Hair-cloth, Afflictions, Persecutions of so many Saints, who have taken heaven, as it were, by violence: Some there have been, who having filled graves with their limbs (torn off with engines and swords of persecution) yet remained alive to endure and suffer in their bodies, which had more wounds then parts: *Demorabantur in luce detenti, quorum membris pleni erant tumuli,* saith Zeno. Is it not a shame to have the same name, the same Baptisme, the same Profession, and to desire ever to tread on Roses, to be embarked in this great ship of Christianity, with so many brave spirits, and to go under hatches, to sleep in the bottome of the vessel, like the out-casts and scorn of humane Nature?

The fifth, the peace of a good conscience,

the inseparable companion of honest men, which sugreth all their tears, which sweetneth all their sharpnesse, which melteth all their bitterness; a continuall feast, a portable theatre, a delicious torrent of unspeakable content, which beginneth in this world, and is often felt in this life, even in chains, prisons, persecutions; what then will it be, when consummated in the other life? when the curtain of the great Tabernacle shall be withdrawn; when we shall see God face to face, in a body *impassible* as an Angel, *subtile* as a beam of light, *swift* as the wings of thunder, *bright* as the Sunne; and when we shall dwell among so goodly and flourishing a company, in a pallace of inestimable glory; and where we shall enjoy no life but the life of God, the knowledge of God, the love of God, as long as God shall be God. *Nescio quid eris, quod ista vita non eris, ubi luget quod non capiat locus, ubi sonat quod non rapit tempus, ubi olet quod non spargit flatus, ubi sapit quod non minuit edacitas, ubi haeret quod non divellit aternitas*, said S. Augustine. What will that life be, or rather what will not that life be? Since all good, either is not at all, or is in such a life: Light, which place cannot comprehend: Voices and musick, which time cannot ravish away: Odours, which are never dissipated: a Feast, which is never consumed: a Blessing, which Eternity bestoweth, but Eternity shall never see at an end.

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The sixth, is on the other side to consider the state of this present life : A true dream, which hath onely the disturbances, but never the rest of sleep, a childish sport, a toil of burthensome and ever-relapting actions; where for one Rose we find a thousand Thorns; for an ounce of honey a tun of gall, for apparent good real evil : The happiest here may number their years, but not their cares ; The paths here to the highest honours are all of ice , and often bordered onely by precipices . Its felicities are floating islands, which alwayes retire when we but offer to touch them ; they are the scall of *Heliogabalus*, where are many invitations, many ceremonies, many complements, many services, and at the end of all this, we find a table and banquet of wax , which melts at the fire, whence we return more hung y then we came. It is the enchanted egge of *Oromazes*, in which that Impostour boasted that he had enclosed all the happinesse of the world, but broken, there was found nothing but wind. *Omnia hac conspectui nostro insidiosus coloribus lenocinantur: vis illa oculorum attributa lumini, non applicetur errori*, saith *Eucherius*. All these prosperities flatter our senses with an imposture of false colours: why do we suffer those eyes to be taken in the snares of error, which are given us by heaven to behold the light, and not to minister unto lying? Besides, another thing which should put us into an infinite dislike of this

present life is, that we live in a time as full of diseases, as old age of indispositions; we live in a world extremely corrupt, of which may be said, it is a monster, whose understanding, is a pit of darknesse; his reason, a shop of malice; his will, a hell, where thousands of passions outrageously infect him; his eyes are two conduit-pipes of fire, out of which fly sparkles of concupiscence; his tongue, an instrument of cursing; his face, a painted hypocrisie; his body a sponge full of filth; his hands harpies talons; and to conclude, he seemeth to have no faith, but infidelity; no Lord, but his passion; no God, but his belly; what content can there be in living with such a monster?

The seventh: If there are any pleasures in this life, they do nothing but overflow the heart slightly with a little superficial delectation. Sadnesse dives into the bottome of my soul, and when it is there, you would think it hath leaden feet, never to go thence; but pleasure doth onely tickle us in the outside of the skin, and then all those sweet waters run down with haste, to discharge themselves into the sea of bitterness. For this reason. *S. Augustine* said, when any prosperity presented it self before his eyes, he durst not touch it; he beheld pleasure as a wild bird, that would deceive him, and fly away as soon as he should offer to lay hold of it.

The eight; pleasures are begot in the sense,
and

and like abortives die in their birth : their desires are full of disquiet, their access, of violent, forced and turbulent commotions ; their satiety is seasoned with shame and repentance ; they passe away as soon as they have wearied out the body, and leave it like a bunch of grapes, whose juice hath been preiled out, as saith *S. Bernard*. They stretch themselves out at full length, to much purpose, when they must end with this life ; and it is a great chance if even during life they prove not executioner to him that entertains them. *I see no greater pleasure in this world, then the contempt of pleasure: Nulla major voluptas ; quam voluptatis fastidium,* saith *Fertullian*.

The ninth : He that consumeth his time in pleasures, when they slide away (like waters occasioned by a storm) findeth himself destitute and ashamed, like a Pilgrim despoyled by a Thief ; so many golden harvests, which time presented to him, are passed away, and the rust of a heavy age furnisheth him with nothing, but sorrow for having done ill, and impotence to do well ; what then remains, but to say with that miserable king, who gave away his scepter for a glasse of water, *Alasse, Must I for so short a pleasure loose so great a kingdom.*

The tenth : Sin alwayes carrieth sorrow behind it, but not alwayes true repentance : it is an extraordinary favour from God, to have

time to bewail the offences of our life past, and to take that time by the foretop. Many a sinner enters into the other world without once thinking of their departure; and some think of it at their death with many tears, but not one good act of repentance: they weep for the sins which forsake them, and not for God whom they have lost. True contrition is a hard work; how can he obtain it who hath ever falsified it? *et ceteris intent, qui innocentiam seruant, quam qui congruè paenitentiam agerent*, saith S. Ambrose.

The eleventh: Death all this while is coming on a g. at pace, he waits for you at all howes, in all places, and yet you cannot wait for him so much as one minute, so displeasing is this thought unto you; his sentence is more clear and perspicuous, then if it were written with the Suns beams, and yet cannot we read it; his trumpet soundeth perpetually, more audibly then thunder, and yet we heare it not. No wonder, that David, Psal. 49. 4. calleth it (according to the Hebrew) a Riddle; every one beholds the Tablet, but few know the meaning: yet is it a granted truth, that we must bid a long farewell to all such things of life, as can extend no further then life it self; a granted truth, that we must inherit serpents and worms in a house of darkness: How excellent a lesson might be learned from hence! to know it once well, we must study it every day:

day : Every where we see watches and clocks, some of gold some of fil^lver, others beset with pretious stones ; they give us notice of all houres except that which must be our last ; and since they cannot strike that houre we must make it sound in our conscience : The very instant that you are reading this, a thousand, and perhaps a thousand souls, loosed from their bodies, are presented before Gods Tribunall ; what would you do, if you were now to bear them company ? *Omnia ista contemnito quibus solutus corpore non indigebis*, said Diodore : In a word, despise timely, whilest you are in the body, those things whereof you shall have no need when you are out of the body.

The twelfth : your soul shall go forth, and of all her followers in life, shall onely be attended by good and evil : If she be surprized in sin, hell shall be her share ; hell, the great lake of Gods wrath ; hell, the common shore of all the filth of the world ; hell the storehouse of eternall fire ; hell, a bottomlesse depth, where there is no evil but must be expected, nor good that can be hoped.

These twelve considerations are very fit to be meditated upon monethly at leisure.

SECT. II.

Seven paths of Eternity, which lead the
soul to great virtues.

THese twelve considerations well weighed, make us take a serious resolution to proceed directly to good; whereof if you desire further demonstration, I say, that *Bonaventure* prints us out seven fair pathes, and seven great gates which lead us in a strait line to this blessed eternity: and I wish we had as much courage to follow them, as he grace to unfold them.

First, seeing the beginning of your virtue and felicity consisteth in the knowledge of God, and in the state of the next life, (of which we cannot, without some crime, be ignorant, and which we can never know but with profit,) you must understand that the first gate of eternity is, *To have good and sincere intentions in the performance of eternall things: To take a strong resolution to work out your salvation, at what rate soever; To account all temporall things as wild birds, which look upon us from a bough of some tree, make us a little chirping musick, and then fly away: To think, that to beare a vicious mind in a fair ornament of fortune, is to keep a leaden blade in an ivory sheath: To banish evil, hypocriticall, impure and mercenary intentions, throughout all the course of your life, and exercise of your charge:*

charge: To go towards God, to do for God to aim at the honour and glory of God above all things.

You are no little way on your journey when you have gone this path. Thence you come to the second, which is the *Meditation of eternall things*; wherein the kingly prophet exercised himself like a stout Champion, when he said. *I have considered the dayes of old, the years of ancient times*, Psal. 77. 5. This good intention which you take, to advance to Eternity, will imprint daily in your thoughts an eternall God, an eternall Paradise, an everlasting hell, an everlasting life: And as *Jacobs* flock, by looking upon the streaked rods, brought forth ring-streaked and spotted cattell, so all you do, in contemplating this Eternity, will be coloured with Eternity: And if any temporall pleasure, or convenience of fortune to commit a sinne, were presented to you, you would say as *Demosthenes* the Oratour did of the beautifull *Lais*, when he was asked an excessive summe of money to behold her, *I will not buy repentance so dear*; I am not so ill a Merchant as to sell the eternall for the temporall.

Having passed through this gate, you will come to the third, which is the gate of *Light*, called *contemplation of eternall things*: Here is it that we see the divine things, not onely by form of argument and discourse, as if we cast up some account, but with the light of our il-

C s lumina-

luminated understanding, as if we should behold with a glance of the eye, an excellent piece of some eminent Master, almost with an extatic of admiration. So *Tiburtius* saw paradise, when he walked upon burning coals: so all the saints beheld Beatitude, when amidst so many afflictions they remained immoveable, drowning the pain of their bodies, in the overflowing of content in their minds.

From this step we necessarily light upon the fourth gate, which is most fervent love of eternall things; for as (saith *Thomas Aquinas* very well) the sight of temporall beauty begetteth temporall love, oftentimes filling the soul with fire and flame; so the contemplation of eternity, begetteth eternall love, which is an ardent affection towards God, and all that appertaineth to his glory; as was that of *S. Mary Magdalen*, who saith in *Origen*, that heaven and the Angels are a burthen to her, and that she could live no longer except she beheld him who made both heaven and the Angels: she had crossed seas armed with monsters and tempests, without any failes, but those of her desires, to reach her Beloved: she had past through flames, & grappled a thousand times with lances and swords, to call her self at his feet. The perfect love of God is a wonderfull Alchimy when we have attained it, it changeth iron to gold, ignominies to Crowns, and all sufferings to delights.

At the fift gate, which is called the Revela-

tion of eternall things, God speaketh in the care of the heart, and replenisheth the soul with extraordinary light and knowledge, *darting even here upon it* (as saith Gerson) *some lightning flashes of Paradise*, as when a torch casteth some beams through the chinks of a doore or window.

And as the knowledge of the understanding is nothing without the fervour of the will, from this gate we go on to the sixth, called the *Tast of Experience*, by which we begin to relish the joyes of Paradise in this life, and contentments which cannot be expressed. A hundred thousand tongues may discourse to you the sweetnesse of honey, but you can never have such knowledge of it, as by the taste; so a world full of books may tell you wonders of the science of God, but you can never understand it exactly, but by the tast of Experience. *True science* (as *Thomas Aquinas* saith upon the Canticles) *consisteth more in relish then in knowledge; In sapore, non in sapere*. I had rather have the feeling which a simple soul hath of God, then all the definitions of Philosophers.

Lastly the seventh gate of Eternity, called the *desiring*, or *divinized operation*, which *S. Dionysius* termeth *θεωσις*, is, when a soul worketh all its actions by eternall principles, in imitation of the Incarnate Word, and a perfect union with God. *Clemens Alexandrinus* called.

called him that hath arrived at this degree, *ὁδὸς ἐστὶν σαρκὸς καὶ πλῆν ἴα*, a little Deitie conversing in mortall flesh: and addeth, *That as all good Oratours endeavour to be like Demosthenes, so our whole employment in this life must be to beget in our selves a resemblance to God; it is that wherein lies all our perfection.*

SECT. III.

Perfection, and wherein it consisteth.

NOW lest this Doctrine (which is something too sublime) should dazle your sight, and not enflame your courage, I will lay before you a more familiar Divinity, which is, that there are two kinds of Perfection, one of *Glory*, the other of *Pilgrimage*. That of *Glory* is reserved for the next life, that of *Pilgrimage* is our chiefest affair in this: It is divided ordinarily into perfection of *state*, and perfection of *operation*; Perfection of *state* is as that of Ecclesiasticall degrees and Magistrates, who are obliged by the duty of their profession, not onely to the common vertues, but also to others more eminent. Perfection of *Operation* is that which consisteth in good habits. Never trouble your self with the perfection of *state*, but live contented with that condition wherein Gods providence hath placed you, assuring your self, that the best philosophy is to discharge your office well. No matter upon what *state* you

you work, so you work well ; for it is the manner, and not the matter which shall bear the prize. Great dignities are oftentimes great vizards, behind which lies no brain; and small fortunes may with little noise do such things as are of no small value with God.

Apply your self earnestly to the perfection of *operation*, which consisteth in guiding the Heart, Tongue, and Hands in perfect charity. Addict your self to the practise of good and solid virtues, which produce all wonders on earth, and receive all crowns in heaven.

SECT. IV.

Virtues, and their degrees.

IF you desire to know their names, qualities, and degrees, I will tell you a wise saying of *Plato*: There are four kinds of *Virtues*; the first *Purgative*, the second *Illuminative*, the third *Civil*, the fourth *Exemplary*. The *Purgative* serve to cleanse our hearts of vices and imperfections, to which our depraved nature is subject. The *Illuminative* settle the soul in a calm, resulting from the victory we have gained over passions. The *Civil* encline a man to the duty he oweth his neighbour, every one according to his degree, and to a good conversation amongst men. The *Exemplary* are those which make the furthest progresse into perfection, and may be looked upon as models, whereof the beholders are to take copy. So

So order it, that your vertues may arrive at such a height, as that they may not onely purge your heart, enlighten your soul, and dispose you to good conversation, but may be as a light also to others, to manifest you in them, by imitation of your good example.

I adde here in few words the definitions and acts of vertue, by which you may direct your practise.

Prudence.

Prudence (according to *Aristotle*) is a vertue which ordereth and prepareth all things that concern the ordering of our life.

Richardus de Sancto Victore assigneth to it five parts, that is, *Judgement*, *Deliberation*, *Disposition*, *Discretion*, and *Moderation*. *Judgement* discerneth the good from the bad; *Deliberation* teacheth how to do all things advisedly; *Discretion* instructeth how to give way sometimes to occasions, and yield to humane infirmities; not adhering obstinately to our own opinions; *Moderation* holdeth the scales and measure of every affair.

The effects thereof (according to *Albertus Magnus*) are these; To proceed to the knowledge of God, by the knowledge of your self; to see in every thing what is best, and to embrace that; to weigh the beginnings, proceedings, and events of affairs; to take care your thoughts go not out of God. your affections be not too much employed upon creatures;
your

your intentions be without mixture; your judgement be diverted from evil and applied to good; your words polished, your actions measured, all the motions of your body well ordered: To avoid the soure rocks that molest all good affairs, which are Passion, Precipitation, Vanity, and Self-opinion; To preserve secrets carefully; to know, to choose, to execute.

Devotion.

Devotion is a readinesse of mind to those things which concern the service of God; the parts of it are Adoration, Thanksgiving, Oblation, Repentance, Prayer, Mortification, Union with God by contemplation, Frequentation of the Sacrament, Conformity of will to the divine providence, and the zeal of souls.

Humilitie.

Humility, (according to *S. Bernard*) is a vertue which maketh a man disesteem himself, out of a deep knowledge of himself, the chief points thereof are, To know our selves well, to prize our selves little, to flie humane applause, to preserve our senses free from itch of honour, to despise bravely all wordly things, to affect a retired life, to acknowledge and confesse freely our faults, to hearken willingly to advice, to yield to others, to submit your will and judgement to obedience, to shun splendour and pomp in such things as concern our selves, to converse freely with the poore. Po-

Poverty.

Poverty is the moderation of covetousness respecting temporall things, the parts whereof are, To cut off superfluities, to have no inordinate care of wordly things, to bear the want of necessaries patiently, to enter into an absolute nakedness of spirit.

Obedience.

Obedience, according to *Bonaventure*, is a reasonable sacrifice of our own will; and according to *Climachus*, a life without curioſitie, a voluntary death, a secure danger. The points thereof are, To perform what you are commanded readily, stoutly, humbly, indefatigably, though it be contrary to your own inclination, to make an entire resignation of your own judgement, opinion, and will; to be sent imperiously upon hard and troublesome employments, and to undergo them chearfully, without delay, excuse, or reply; to be indifferent in all things; to covet nothing nor refuse any thing; to be nothing of your self, nor to presume to have a greater inclination to such things as are mean and laborious, then to such as are more splendid and lesse burthen some.

Chastitie.

Chastitie is an abstinence from impure pleasures: It's parts are, purity of mind and body,
vigilant

vigilant guard of the senses, shunning of occasions, honesty of speech, mortification of Curiosity, exact decency, care of our self.

Modesty.

Modesty is a composure of your self, consisting in government of the whole body, gesture, attire, play, recreation, but especially of the tongue, which is to be restrained from detraction, contention, boasting, disclosing of secrets, idleness, imprudence, importunity, irreverence, affected silence.

Abstinence.

Abstinence is a vertue which moderates the concupiscence that relateth to delectation of sense: The parts thereof are, To have no rule but necessity in all which concerneth the pleasures of the body; to fear the very least stains of all those things which reason counteth dishonest, and to preserve your self in a holy bashfulness; to observe the Fasts commanded, and to adde some out of private devotion; to put far from you all curiosity of diet, apparell, and sensuall pleasures.

Fortitude.

Fortitude is a vertue which confirms us against the pusillanimity that may hinder good actions. It hath two arms, one to undertake, the other to suffer: *Aristotle* assigneth it foure parts,

parts, that is, confidence, patience, love of labour, and valour.

Patience.

Patience is an honest suffering of evils incident to nature: The points thereof are, To bear the losse of goods, sickness, sorrows, injuries, and other accidents, with courage; neither to complain, nor to groan, but discreetly to conceal your grief; to be afflicted in innocence for justice sake, and sometimes even by those that are good; to cover and embrace persecutions, out of a generous desire to be conformable to the patience of the Saviour of the world.

Justice.

Justice is a vertue which giveth to every one that which is his due; and all the acts of it are included in this sentence, which saith, *You must measure others by the same measure wherewith you desire to be measured your self.*

Magnanimity.

Magnanimity, according to *Thomas Aquinas*, is a vertue which aimeth at great things, by the direct means of reason: The acts thereof are, To frame your self to an honest confidence, by purity of heart and manners; to expose your self reasonably to difficult and dreadfull exploits for Gods honour; neither to be bewitched with prosperity, nor dejected at adversity,
not

not to yield to opposition; not to make a stay at mean virtues; to despise complacency and threats, for love of virtue; to have regard only to God, and for his sake to disesteem all frail and perishable things; to keep your self from presumption, which often ruins high spirits under colour of Magnanimity.

Gratitude.

Gratitude is the acknowledgement and recompence (as farre as lies in our power) of benefits received. The acts thereof are, To preserve the benefit in our memory; to profess and publish it; to return the like without any hope of requitall.

Amity.

Amity is a mutuall good will grounded upon vertue and community of goods: The acts thereof are, To choose friends by reason, for vertues sake; communicating of secrets; bearing with imperfections; consent of wills; a life serviceable and officious; protection in adversities; observance of honesty in every thing; care of spirituall profit, accompanied with necessary advice, in all love and respect.

Simplicity.

Simplicity is nothing but union of the outward man with the inward: The acts thereof are, To be free from all false colour; never to lie;

lie, never to dissemble, or counterfeit; never to presume; to shun equivocation and double speech; to interpret all things to the best; to perform businesse sincerely; to forgo multiplicity of employments and enterprizes.

Perseverance.

Perseverance, is a constancy in good works to the end, through an affection to pursue goodnesse and vertue. The acts thereof are, firmnesse in good, repose in services, offices, and ordinary employments: constancy in good undertakings; flight from innovations; to walk with God; to fix your thoughts and desires upon him; neither to give way to bitterness, nor to sweetness, that may divert us from our good purposes.

Charity toward God and our Neighbour.

Charity, the true Queen of vertues, consisteth in love of God and our Neighbour; the love of God appeareth much, in the zeal we have of his glory; the acts thereof are, to embrace mean and painfull things, so they conduce to our Neighbours benefit; To offer the cares of your mind, and the prayers of your heart, unto God for him; To make no exceptions against any in exercise of your charge; to make your vertues a pattern for others; To give what you have and what you are, for the good of souls and the glory of God; to bear in-commodities

commodities and disturbances which happen in the execution of your duty, with patience; Not to be discouraged in successelesse labours; To pray fervently for the salvation of souls; to assist them to your power, both in spirituall and temporall things; to root out vice, and to plant vertue and good manners in all who have dependance on you.

(Charity in Conversation.

Charity in the ordinary course of life, consisteth in taking the opinions, words, and actions of our equalls in good part; To speak ill of no man, to despise none; to honour every one according to his degree; to be affable to all; to be helpfull; to compassionate the afflicted; to share in the good successe of the prosperous; to bear the hearts of others in your own breast; to glory in good deeds rather then specious complements; to addict your self diligently to works of mercy.

Degrees of Vertues.

Bonaventure deciphers unto us certain degrees of Vertue, very considerable for practice, whereof you may in part see here the words.

It is a high degree in the vertue of *Religion*, continually to extirpate some imperfections; a higher then that, to increase alwayes in Faith; and higheft of all, to be insatiable for matter of good works, and to think you have never done any thing.

In

In the vertue of *Truth*, it is a high degree to be true in all your words; a higher, to defend Truth stoutly; and highest, to defend it to the prejudice of those things which are dearest to you in the world.

In the vertue of *Prudence*, it is a high degree, to know God by his creatures; a higher, to know him by the Scriptures; but highest of all, to behold him with the eye of Faith.

It is a high degree to know your self well; a higher to govern your self well, and to be able to make good choice in all enterprizes; and the highest, to order readily the salvation of your soul.

In the vertue of *Humility*, it is a high degree to acknowledge your faults freely; a higher, to bow with the weight, like a tree laden with fruit; the highest, to seek out courageously by humiliations and abasements, thereby so to conform your self to our Saviour's life.

It is a high degree (according to the old Axiom) to despise the world; a higher, to despise no man; yet a higher, to despise our selves; but highest of all, to despise despisall. In these foure words you have the full extent of Humilitie.

In *Poverty*, it is a high degree to forsake temporall goods; a higher, to forsake sensuall amities; and highest, to be divorced from your self.

In *Chastity*, restraint of the tounge, is a high

high degree; guard of all the senses, a higher; undefilednesse of body, a higher then that; purity of heart, yet a higher; and banishment of pride and anger, which have some affinity with uncleannesse, the highest.

In *Obedience*, it is a high degree to obey the law of God; a higher, to subject your self to the commands of a man, for the honour you bear your Sovereigne Lord; yet a higher, to submit your self, with an entire resignation of your opinion, judgement, affection, will; but highest of all, to obey in difficult matters, gladly, courageously, and constantly even to death.

In *Patience*, it is a high degree to suffer willingly, in your goods, in your friends, in your good name, in your person; a higher, to bear being innocent, the exasperations of an enemy, or an ungratefull man; a higher yet, to suffer much and repine at nothing; but highest of all, to go to meet crosses and afflictions, and to embrace them as liveries of Jesus Christ.

In *Mercy*, it is a high degree, to give away temporall things; a higher, to forgive injuries; the highest, to oblige them who persecute us.

It is a high degree to pity all bodily afflictions; a higher, to be zealous for souls; and highest, to compassionate the torments of our Saviour, in remembring his Passion.

In the vertue of *Fortitude*, it is a high degree, to overcome the world; a higher, to subdue

due the flesh; the highest, to vanquish your self.

In *Temperance*, it is a high degree to moderate your eating, drinking, sleeping, watching, gaming, recreation, your tongue, words, and all gestures of your body; a higher, to regulate your affections; and highest, to purifie thoroughly your thoughts and imaginations.

In *Justice*, it is a high degree, to give unto your Neighbour that which belongeth to him; a higher, to exact an account of your self; and highest, to offer up to God all satisfaction, which is his due.

In the vertue of *Faith*, it is a high degree to be well instructed in all that you are to believe; a higher to make profession of it in your good works: and highest, to ratifie it (when there is necessity) with the losse of goods and life.

In the vertue of *Hope*, it is a high degree, to have good apprehensions of Gods power; a higher, to repose all your affairs upon his holy providence; a higher then that, to pray to him and serve him incessantly, with fervour and purity; but highest of all, to trust in him, in our most desperate affairs.

Lastly, for the vertue of *Charity*, which is the accomplishment of all the other, you must know, there are three kinds of it, The first is the *beginning* Charity The second, the *proficiens*. The third, the *perfect*.

Beginning Charity, hath five degrees. 1. Dislike

1. Dislike of offences past.
2. Good resolution of amendment.
3. Relish of Gods word.
4. Readinesse to good works.
5. Compassion of the ill, and joy at the prosperity of others.

Proficient Charity, hath five degrees more.

1. An extraordinary puritie of Conscience, which is cleansed by very frequent examination.
2. Weaknesse of concupiscence.
3. Vigorous exercise of the faculties of the inward man. For, as good operations of the exterior senses are signes of bodily health; so holy occupations of the understanding, memory, and will, are signes of a spirituall life.
4. Ready observance of Gods law.
5. Relishing knowledge of heavenly Truth, and Maximes.

Perfect Charity, reckoneth also five other degrees.

1. To love your enemies.
2. To receive contentedly, and to suffer all adversities couragiously.
3. Not to have any worldly ends, but to measure all things by the fear of God.
4. To be disentangled from all love to creatures.
5. To resign your own life to save your neighbours.

SECT. V.

Of foure orders of those who aspire to Perfection.

NOW consider what vertues, and in what degree you would practise, for there are foure sorts of those who aspire to perfection.

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The

The first are very *innocent*, but little valiant in exercise of vertues. The second have besides innocence *Courage* enough to employ themselves in worldly actions, but they are very sparing towards God, and do measure their perfections by a certain Ell, which they will upon no terms exceed; like the ox of *Sufis*, that drew his usuall number of buckets of water out of the well very willingly; but could by no means be brought to go beyond his ordinary proportion. The third order is of the *Fervent*, who are innocent, couragious, and vertuous without restriction, but they will not take charge of others, supposing they are troubled enough with their own bodies; wherein they may be often deceived. The fourth rank comprehends those, who having with much care profited themselves, do charitably refresh the necessities of their neighbour, when they are called to his aid; thinking that to be good onely to ones self, is to be in some sort evil.

Observe what God requires of you, and emulate the most abundant graces. But if the multiplicity of these degrees of vertue perplex your mind, I will shew you a shorter and easier way to perfection.

SECT. VI.

*A short way to perfection, used by
the Ancients.*

THE Ancients had this custome; to reduce all vertue to certain heads; and some addicted themselves with so much fervour, and perfection, to the exercise of one single vertue, as possessing that in a supreme degree, by one link onely they drew insensibly the whole chain of great actions. One dedicated all his lifes study to government of the tongue, another to abstinence, another to meeknesse, another to obedience. So that at the death of a holy man named *Orus* (as *Pelagius* relates) it was found, he had never lyed, never sworn, never slandered, never (but upon necessity) spoken. So *Phasius* in *Cassian* said upon his death-bed, that the Sun had never seen him take his refection; for he fasted every day untill sun-set. So *John* the Abbot professeth, that the sunne had never seen him angry, that he had never done his own will, nor had ever taught others any thing, which he had not first practised himself. To arrive at this, requires much fortitude of spirit. If you desire things more imitable, be assured you shall lead a good life if you endeavour continually to practise these three words, *To abstain, To suffer, To go forward in well doing*, as *S. Luke* saith, in the Acts of the Apostles of the Sonne of God. *To*

abstain. 1. By refraining from all unlawfull things, and sometimes even from lawfull pleasures, through vertue. 2. By mortifying vertue, concupiscence, anger, desire of esteem and wealth. 3. By well ordering your senses, your will, your judgement, and obtaining alwayes some victory over your self, by the mastery of your passions. *To suffer.* 1. By enduring the burdens of life with great patience, esteeming your self happy to partake of our Saviours sufferings, which are the noblest marks of your Christianity. 2. By endeavouring to use a singular meeknesse in bearing with the oppressions and imperfections of others. 3. By undergoing (with advise) some bodily austerities. 4. By keeping your foot firm in the good you have already begun; For, (as old *Marcus* the Hermit said,) *The wolf and sheep never couple together, nor did change and dislike ever make up a good vertue. To go forward in well doing,* By becoming serviceable and obliging to all the world, every one according to his degree: but above all having a catalogue of the works of mercy, as well spirituall as temporall, continually before your eyes, as a lesson wherein you must be seriously examined, either for life or death eternall. And for this purpose some Saints had these words (in stead of all books) in their Libraries.

*Visto, Fato, Cibo, Redimo, Tego, Colligo, Condo.
 Consule, castiga, Solare, Remitte, Fer, Ora.*

To	Visit	To	Teach
	Quench thirst		Councell
	Feed		Correct
	Redeem		Comfort
	Cloath		Pardon
	Lodge		Suffer
	Bury		Pray

Mans best knowledge is how to oblige man ; the time will come when death shall strip us to the very bones, and leave us nothing but that which we have given for God.

SECT. VII.

The way to become perfect.

TO this end you must keep a perpetual watch over your actions, and be like a *Seraphim*, beset all over with eyes, and lights, as *Bessarion* said: you shall perceive your progression in vertue, when you begin, purged from greater sins, to be fearfull of the least; when you feel your self loos'd from ardent desires of interest and honour; when your tongue is restrained from slander, when your heart is more purified in its affections, and that you draw near to indifferency.

The means to make your self thus perfect is, first, to be enflamed with a fervent desire of perfection; secondly, not to neglect the extirpation, even of the slightest imperfections; thirdly, to have a good directour, who may

be to you as the Angell *Raphael* was to young *Tobias*, and withall, to conferre very often with spirituall men, and to be warmed by their good example; fourthly, to make, as it were, a nosegay of flowers out of the lives of Saints, to take from it, odour and imitation; fifthly, to become constant in good purposes, and to offer them up to God, as by the hands of our Saviour, *Iesus Christ*.

SECT. VIII.

How we must govern our selves against temptations, tribulations and Obstacles occurring in the way of vertue.

Finally, seeing in the practise of vertue we must ever be ready armed to overthrow the power of our adversary, and to further our own affairs of salvation, call to mind these twelve maximes, which I propose against such obstacles as may happen.

The way to resist temptation, is not, to frame your self to a spirituall insensibility, unmoved with any thing; that is hard to attain, so sensible is self love, and to have it were to be stone, not man, it is not to expell one temptation by another, and to do one evil, to be delivered from another: for to take that course, were to wash your self in ink. It is not, to hide your self upon all occasions, and never to do good, for fear of fighting with evil; but to resist

sist stoutly as I shall shew you. The great Scholar, *Ioannes Pius Mirandula*, hath collected twelve remarkable *Maximes*, the practise whereof is exceeding profitable when we ad-dresse our selves to spirituall combat against weaknesse.

The first *Maxime*. That you must be tempted, on what side soever it happen : *In hoc positi sumus* : It is our profession our trade and continuall exercise. The eagle complaineth not of her wings, neither the Nightingale of her voice, nor the Peacock of his train, because these are naturall to them ; and it is as naturall to a man to be tempted, as to a bird to fly, to sing, to prune her feathers. If you desire the course of spirituall life, through fear of being tempted, and turn about to worldly delights, be assured for certain you will be then much more engaged ; and which is worse without comfort, honour, or recompence ; you forsake a crosse of paper, which if you knew well how to carry, would be no heavier burthen then feathers to a bird ; you forsake it I say, to take up another which is hard, toilsome, and bloudy ; and which will make you of one confraternity with the bad thief. *Sidonius Apollinarius* relateth how a certain man named *Maximus* arriving, by unlawfull and indirect means, at the top of honour, was the very first day much wearied, and fetching a deep sigh, said thus, *Falacem te, Damocle, qui non longius uno*

prandio regni necessitatem tolerasti. O Damocles, how happy do I esteem thee for having been a king but the space of a dinner! I have been one a whole day, and can bear it no longer.

The second. Remember that in the affairs of the world, we fight longest, we work hardest, and reap least; the end of one labour is the beginning of another; in pains taking the only hope is ever to take pains; and temporall labour doth many times pull after it eternall punishment.

The third. Is it not direct folly to believe there is a Paradiſe, an eternall life, and a *Jesus Christ*, who, of the crosse, made a ladder, to get up to his throne of glory, and yet to desire to live here with folded arms? to see the master open the way to heaven through so many thorns, and the servant unwilling to tread on any thing but flowers? to see a fresh and tender lim, to a head worn away with sufferings, like a brazen Colossus with feet of flax?

The fourth. Were there no other fruit in tribulation but conformity with *Jesus Christ*, who is the soveraigne wisdom, yet were it a high recompence. A famous captain said to a souldier dying with him, *hadst thou been obscure all thy life, yet art thou not a little honoured to day, in dying with thy master*; and who would not glory, to have the Son of God for his leader, his companion, his spectatour, his theatre, his reward in all afflictions and Tribulations?

bulations ? who would not account it a great honour, to be crucified daily with him ? to stretch his hands and armes upon the crosse, by restraining them from violence, rapine, and ruine, whereunto we are carried away by the spirit of lying ? to fetter his feet, by hindring them from running after the unbridled desires of his heart ? to embitter his tongue, by overcoming the pleasures of the tast ? to annihilate himself, by despising honour, after his example who when he might have walked upon the wings of the *Cherubims*, would rather creep amongst us like a little worm of the earth ? what a glory were it, to say with *S. Paul*, *I bear in my body the marks of the Lord Jesus*, Gal. 6. 17

The fifth. Not to put any trust in humane means, when you undertake to subdue a temptation ; It is not a thing depending wholly upon us ; God must go before, and we contribute our will ; for if he watch not over us, to much purpose is it for us to keep centinell. None is so weak as he that thinks himself strong. *Multa in homine bona sunt, quæ non facit homo. Nulla vero facit homo bona quæ non Deus præstet ut faciat homo*, saith the council of Orange. Many good things are done in man, which man doth not ; But man doth not any good which God doth not. He that thinks to resist temptations without his aid, is like one that would go to the warres, and stumbles at his own threshold. And therefore an effectu-

all means, in this combat, is to insist much on prayer, especially at the first assault of a temptation.

The sixth. When you have overcome a temptation, take heed of unbending and softning your courage, as if you had no more enemies to encounter. As distrust is the mother of safety, so security is the gate of danger. If the enemy goeth up and down continually like a roaring Lion, be you on the other side a watchfull Lion in the centinells of the God of hosts: and take for your word, *super speculam Domini ego sto*; I stand upon the watch-tower of the Lord.

The seventh. Rest not satisfied onely with not being beaten your self, but beat your enemy: when Satan layes a snare to entrap you, make it an instrument of vertue: if he present a good work, which glisters in the sight of the world, thereby to tempt you to pride, do the work, and let alone the vanity; referring all to the greater honour of God.

The eighth. When you are in combate, fight chearfully, as if you were already assured of the victory. Turn away the eye of your consideration from what you suffer, and keep it continually fixt upon the reward. One great misfortune, which causeth many to fall when they are tempted is, that their mind is set and bent so wholly upon the pain, that no room in it is left to contemplate the reward which waits for them.

them. When the fourty Martyrs were in the frozen lake, thirty nine looked upon their future crowns, but one of them thought of nothing but his pain : all were victorious, except this wretch, who sullying the glory of patience, came out of the pool, to die presently after in infidelity. Do you not think, that which comforted our Saviour on the crosse, in that abyss of reproach and torment, was a glorious mirror, wherein he beheld all his sufferings crowned ? This is the course you must take ; to insist little on the present, and to have a lively imagination of the future bearing these words of S. Paul alwayes in mind, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory*, 2. Cor. 4. 17. Fight then valiantly, as if this were the last temptation which should assail you ; and perswade your self, that herein consisteth the evidence of your predestination. When you have overcome it, behave your self like one alwayes ready to reenter the list, and to make one victory the step to another.

The ninth. Though you are never so valiant do not provoke danger ; tempt not temptation, by thrusting your self into occasions, through presumption of heart : he that loveth danger, shall in stead of finding glory, mark out his grave, in it.

The tenth. A soveraigne means to overcome temptation, is to discover the Mine bearing
times ;

times; to open your heart freely to your spirituall counsellour, to disclose your thoughts, to know them well, to consider their nature, and to seek what power they have upon your soul. It happens commonly as *Epictetus* saith; *It is not the things themselves that trouble us, but our own phancies.* How many temptations might be vanquished by slighting them, if we took but a little leisure to laugh at them? We make elephants of flies, and of little pigmies, which pinch us by stealth, frame giants. We are like young children, who frighted with a vizard, hide their heads in their nurses bosome, crying; but take off the vizard, and give it them in their hand, they will make sport with it. How many things seem terrible and impossible, which we find ridiculous, and easie to be overcome, if we touch them never so little with our finger? In temptations of *pustillanimity*, it is good to conceive these counterfeited giants, as pigmies; but in those of *concupiscence* we must not despise any thing but rather lay hold of small threads, as if they might grow to huge cables. In the one and the other, there is nothing like dashing these children of *Babylon* against the stones; to withstand beginnings, and not to suffer our enemies to fortifie themselves to our disadvantage.

The eleventh. A stumbling block to many is, that they represent the sweetness of
sinne

sinne to the life in their imagination, and never consider the pleasure which follows victory over sinne. A man is no sooner plunged in the puddle, but his ashamed soul is immers'd in penitiveness, melancholy, and despair by a loathsome pleasure, which passeth away like the dream of a dream, furnished with a huge heap of scorn, sorrow, and confusion. Whereas on the contrary, the soul which hath held out remains contented, sprightly, elevated, and fed with divine comforts, coming from Gods paradise. On this thought (which S. Cyprian highly commendeth) few reflect, which is the reason why the number of the reprobates is so great: And do you not yet think it very fitting, that one who hath fallen a thousand times under temptation, should once in his life taste the sweetness which is in victory over temptation, to rejoyce at it for ever? Many have been put by from steep and evident precipices, by pondering these words, *Well then, to covenant with sinne, what will be the event? To purchase repentance so dear? To give up the credit of so many years, a prey to one unhappy minute of pleasure? Where is the Faith thou hast promised to God?* Let us at least seek out some place where he is not and where he be not? So many stars, so many intelligences, wherewith the world is replenished, are so many eyes of God which behold thee: He himself seeth into thee, even to the bottom of thy conscience: if thou wilt
sinne,

sinne, get leave of him; but how wilt thou beg it of him, and how obtain it? *Patience a while: This Temptation is a cloud which will passe away. Thou art going to commit a sinne, whose pardon is very uncertain; but it is certain that when thou hast done it, God himself cannot in all eternity make it not to have been done.*

The twelfth. Think not you are the lesse in Gods favour because he suffers you to be tempted, though with dishonest thoughts, which are extremely odious to chaste souls; Why so? If *S. Paul*, that Cherubim, scorched with celestiall heat, who set his foot upon the starres, (according to the opinion of *S. Ambrose*, *Theophylact*, and *Oecumenius*) felt the stings of concupiscence in a body that had been taken up to the third heaven; do you think, that for having some good dispositions to do well, you must be freed from the warres of nature, which preserve your mind, beeing too indulgent to its self, alwayes in humility?

To conclude, follow the counsell of *Cassian*, consider daily the passions which are bred in your heart, as a fisherman beholds the fishes swimming in the water, on purpose to catch them: Look on that which is most predominant within you, from what root it springeth, when it began, what progresse it hath made, what rule it usurpeth ordinarily over your soul, what effects it produceth, whether it be more spirituall or temporall, what things use to fo-
ment

ment it, what remedies you have taken to divert it ; provide counsel and means to root it out; proceed to this with courage and fervour, as to the acquisition of an incomparable good.

SECT. IX.

Remedies against passions, and temptations proceeding from every vice.

First, to consider, That passion is a motion of the sensuall appetite, arising from the imagination of good or ill, with some commotion of the body.

2. That there are eleven passions; six in the *concupiscible* appetite, which are Love, Hatred, Desire, Loathing, Joy, Sadness: five in the *irascible*, that is, Hope, Despaire, Confidence, Fear, and Anger.

3. That there are two wayes to overcome all passions; the first is a precaution of mind against the occasions, and vain appearances of all worldly things. The second, a serious diversion to better things, as prayer, study, labour, and businesse ; But above all, you must pray to God for the light and strength of his holy grace, which infinitely transcends all humane remedies.

Against Gluttony.

1. Represent unto your self the miserable state of a soul polluted & plunged in the flesh.

2. The

2. The hardnesse of heart. 3. The dulnesse of understanding. 4. The infirmities of body. 5. The losse of goods. 6. The disparagement of Reputation. 7. The horreur, of the members of Jesus Christ, to make members of an unclean creature. 8. The indignity, to worship and serve the belly, as a brutish and vile God. 9. The great inundation of sinnes flowing from this spring. 10. The punishments of God upon the voluptuous.

Against sloth.

1. The ceaselesse travell of all creatures in the world, naturall and civil. 2. The easinesse of good works, after grace given by Jesus Christ. 3. The anxiety of a wavering and uncertain mind. 4. The shame and contempt. 5. The confusion at the day of judgement. 6. The irreparable losse of time.

Against Covetousnesse.

1. The disquiet of a greedy mind. 2. The insatiability of desire. 3. The many warres and battels which we must run through, to satisfie one single desire. 4. The dishonour of denial, insupportable to a generous soul. 5. The dependance and servitude we must undergo, to comply with those from whom we expect the accomplishment of our wishes. 6. The easinesse of offending God, through excessive greedinesse of temporall things. 7. The transitory

fitory and fleeting pleasure of those things which we most ardently desired. 8. That God many times allows us the fulfilling of our desires, as a punishment for our faults.

Against carnall Love.

1. To consider the barrenness of worldly loves, which are the true gardens of *Adonis*, where we can gather nothing but trivial flowers, surrounded with many briers. 2. To set a value on things, and not to be deceived with shewes. 3. To guard your senses, to shun accidents and occasions of sinning; and above all to have a particular recourse to God, upon the first impression of thoughts. 4. To pull your self away by main force from presented objects, and to direct your self by serious designs, and good employments. 5. To set often before you the imperfection, the ingratitude, the levity, the inconstancy, the perfidiousness of those creatures we most servilely affect.

Against Sadnesse.

There is a *holy* sadness; as when we are moved at our Saviours Passion, or for our own finnes: which is the gift of God, not a punishment.

There is one *furious*, which hath no ears, and is rather cured by miracle than precept.

There is another *naturall*, arising from our disposition: and another *vicious*, which is nourished by ill habits, and neglect of our own salvation.

1. A-

1. Against this last we must consider, That our desires and love, cause, for the most part, our sadnesse: and that the true way to diminish the cares that consume us is, to sweeten the sharp and ardent Affection we bear to worldly things.

2. The little esteem we have of God, is the cause that we are often troubled at frivolous things, whether they threaten or happen. He that would truly love this great God, which deserveth to possesse all love of heaven and earth, should not entertain fear or sadnesse for any thing but for the losse of God; and no man can loose him, but he that purposely forsakes him.

3. There is nothing beyond remedy, but the tears of the damned: A man who may persist in the way to paradise, should not place himself in the condition of a little hell: and he who can hope for that great All, ought not to be sad for any thing.

Against Envy.

1. The way not to envy any thing, is to account nothing in this life great. 2. To covet onely the inheritance of the land of the living, which is never lessened by the multitude or shares of the possessours. 3. To consider seriously the motives which induce us to love our neighbour, as participation of the same nature.

THE THIRD PART OF THE DIARY.

SECT. I.

Businesse, of what importance.

THe third employment of the day, is *Businesse*, whether *Publick* or *Private*; the government of your *Family*, or discharge of some *Office*. Good devotion is a good employment, and nothing is more to be avoided then idlenesse, which is the very source of *siane*. *He that labours* (said the old *Hermites*) *is tempted but by one devil*; *he that is idle, is assaulted by all*. No man is too Noble to have an occupation; If iron had reason, it would choose rather to be used in labour, then to grow rustie in a corner.

SECT. II.

Two Heads, to which all Businesse is reduced.

IN *Businesse* we must consider the *Substance*, and the *Form*. The *Substance*; for it is great wisdom to make good choice in this point, to take in hand good employments; and to leave the bad, the dangerous, and burthensome, which do nothing but stop up the mind, and choke all feeling of devotion; especially when there is no obligation to undertake them. Such
are

are truly sick in health, as interpose out of curiosity, to know, to do, and sollicite the busines of others. *It is sufficient* (said the Emperour Antoninus) *that every one in this life do that well which belongs to his calling.* The Sunne doth not the office of the rain, nor the rain that of the Sun. Is it not mere madnesse to see some in the world whose onely employment is to attempt all things, but perform none?

As for the *Form*, in the exercise of charge, offices, and businesse, there is required *knowledge, conscience, industry, and diligence.* *Knowledge*, 1. In learning that which is requisite to be known for discharge of your duty. 2. In informing your self of that which of your self you cannot apprehend. 3. In hearkning very willingly to advice, in examining and weighing it with prudence, and governing your self altogether by counsel. *Conscience*, in performing every thing with good intention, and great integrity, according to the Laws Divine and Humane. *Industry*, in doing all discreetly and peaceably, with more fruit then noyse: so that we expresse no anxiety in businesse; like that Prince of whom it was long since said, That in his most serious employments he seemed alwayes vacant. *Diligence*, in spying out occasions, and doing every thing in due time and place, without *disorder, confusion, passion, haste, irresolution, precipitation*: For these are the faults which commonly destroy good govern-

government. He that hath never so little wit and good inclination, shall ever find wherein to busie himself, especially in work of mercy, amongst so many objects of the miseries of his neighbour.

S E C T. III.

Of the government of a Family.

THAT man hath no little businesse, who hath a Family to govern; A good Father who breedeth his Children well, that they may one day serve the commonwealth, is employed in an important affair for the Publick. A Mother, who bringeth up a little *Samuel* for the service of the Tabernacle, (as *S. Monica* did her sonne *Augustine*) obligeth all posterity. A Master and Mistresse, who keep their servants in good order, please both God and men. Foure things very considerable are here required; *Choice, Discretion, Example, Entertainment.* *Choice*, in considering the *Quantity, Quality, Capacity, Faithfulnessse*, of those you take into your service. For the *Quantity*, it is evident that it ought to be proportionable to your estate and revenues. It is a great folly to make ostentation of many servants merely through vanity. As *Herod* the sophister did, according to the relation of *Philostratus*, who allowed his sonne foure and twenty pages, every one of them bearing the name of
some

Some letter in the Alphabet, for so blockish was the child, that he could not any way else learn the first rudiments. Starres which have least circuit are nearest the Pole; and men who are least perplexed with businesse, are commonly nearest to God. A great retinue is a mark of a great want. Were there such a beast as the Hebrew fables have feigned, that must have the grasse of a thousand mountains for his dayly allowance, would you account him happier then a Nightingale, which is satisfied with a few seeds, or a Bee, which liveth on dew? The rich hath need of many pounds, the poore of a little bread, both are indigent, but the one not so much as the other, for his want is the lesler. A great number of servants make not a man happy for there is none a greater Master, or better obeyed, then he that can serve himself.

For *Quality*, take heed of resembling witches, who care not to give the devil wages, so they make use of his service for their own ends: you must either take good servants, or make them such; In the one there is good luck, and in the other for the most part difficulty. For many are like the asse of *Vincent Ferrerius*, that did more for a Carter, who swore by the devil, then for his Master who led him in the name of God; which the holy man seeing, turned him off, not able to endure such brutishnesse in a beast; and can you think, that for the necessities

sities of your businesse, it may be lawfull for you to maintain one who hath neither God nor conscience; that your children may at the very first be corrupted by his poysonous conversation?

For *Capacity*, it is certain that besides honesty there must be sufficiency to discharge his place: and though we say the saints are good at all things, yet God doth not ever give them either desire or means to undergo all kinds of businesse. Our abilities are limited, as well as our minds; and every one hath his particular talent, which must be known by those that will make use of him.

For *Faithfulness*, it is one of the qualities which the Gospel gives a good servant: you have reason to require it, and discretely to make triall of it, not by suspicions and jealousies, which onely serve to provoke such as have a disposition to do well: A man is oftentimes made faithfull, by being thought faithfull; and many through continuall fear to be cozened, have taught others to cozen; justifying their deceit by their own distrust, as the Romane Philosopher saith: you must allow your officers what command and freedome their charges require, not quarrelling with them every minute for trifles; notwithstanding you must carefully reserve the state of your affairs, for your own private knowledge: For it is an equall fault indifferently to trust all, or to distrust all.

S E C T.

S E C T. I V.

Of Government in spirituall things.

WHEN you have met with a good choice, the government is not hard: For *S. Augustine* saith, *nothing is so easie as to perswade those to good, who have a great desire to put it in execution.* Govern your family proportionably as the good *Eleazar* did his, which *Binet* hath so lively designed. First banish vice and scandall from your house; let wanton love and impuritie never come near it, no more then the serpent to the flower of the vine; Let not surfeiting, drunkenness or excess know so much as the gate; let games of chance find no harbour there; let neither unclean speech nor blasphemy be heard in it. Because, as *Nebuchadnezzar* made the pages that attended on him learn his language, so the devil teacheth those of his acquaintance, this *Dialect*.

Having exiled vice, accustome your Family to some devotion, causing them to heare diligently the word of God, especially on Sundayes and Holydayes; inviting them to frequent the Sacrament according to their condition, assembling them as *Charles Borromeus* did, at evening or some time of the day, to say certain prayers together, if conveniency of place permit; and to see how they are instructed in the Articles of Faith.

Your

Your example will do more then all your words: For the life of a good Master and Mistress is a perpetuall monitour in a house. Those that seek to gain their good opinion, desire to be like them, and in endeavouring to be beloved, become good. We live in an Age where we have more need of patterns then precepts, servants adhere to the pillars of a house, as Ivie to great trees; and in a word to the commands of great ones, all affections are of wax, they become so pliable.

It is fitting likewise that to preserve this opinion you be liberall according to your means in the disposall of your Family, honourable in such expences as are requisite both for necessity and decorum. For we make use of nets to take fishes, and of liberality as a golden hook to take men.

Remember besides, in managing your business more peculiarly to invoke Gods assistance; saying often unto him these words of Solomon. *Wisd. 9. O God, give me wisdom that fitteth by thy Throne; O send her out of thy holy Heavens, and from the Throne of thy glory, that being present, she may labour with me, that I may know what is pleasing unto thee, to put it in execution.*

Take heed of indiscreet precipitation in the beginning of an enterprize, of anxiety in the progression, and of despair in the conclusion. If your project have good issue, give the praise

to God, and an example of modesty to your neighbour; but if bulinesse keep not time to your will, learn you to keep time to the Divine providence, which maketh all harmony in the world; you have power over your own designs, but not over their events; you are not to pray, that things may prove as you desire, but to desire them as they prove. Accustome your self not to be grieved at worldly accidents, no more then for an ill dream: For all things here below, passe away like a dream; and we do much, if in losing all we retain that belief: But by long soothing our own wills we have forsaken (as *Cassian* saith) the very shadow of patience.

S E C T. I.

Advice for such as are in office and government.

Bona-venture hath made an excellent Treatise, which he calleth *The wings of the Seraphim*, wherein he giveth very wise instructions to those that are in office and government; whereof in part I present you here with the quintessence and marrow, desiring you to call of it. He gives his *Seraphim* six wings. The first is, *Zeal of Gods honour*; which you shall exercise in observing foure things; that is,

1. Neither to do, nor shew to those under you, the least shadow of evil or sinne.

2. Not

2. Not to give way to it in any kind, notwithstanding allurements on one, and importunities on the other.

3. Never to be pleased that an evil act should be done, though without knowledge; for that were to betray your own conscience.

4. To correct, and take away disorders, as much as possibly you can.

The second wing, which you must have is, *The spirit of compassion* to help the sick, the aged, the weak, the faint-hearted, the afflicted; for they are poore Porcupines laden with prickles and acerbities, to whom you must be a Sanctuary and stock of refuge: *Petra refugium Herinacen.*

The third, *Patience* in so many labours and cares, as are (in a manner) inseparable from offices and governments. *Patience*, in ill successe of businesse, which doth not alwayes answer our endeavours and wishes. *Patience*, to bear with the ungratfull, who often throw stones at those that give them honey; like the *Atlantes*, who shot arrows at the Sonne. *Patience*, in occasions of speech and dealing with such as easily take distast, and are galled with their own harnesse. It is a great vertue, to soften them with a peacefull, still, and charitable sweetnesse, as if we cast oyl into the raging sea. An Ancient said, *He that can bear an injury, is worthy an Empire.* His very silence will disarm the passionate man, and by

lay him prostrate at his feet, who seemed to thunder over his head.

The Fourth wing is, *Example*; which is observed in three things. 1. In putting in practice the good counsell and precepts which we give others. 2. In managing your dignity in such a way, as is neither harsh, haughty, nor arrogant; but mild, affable, and communicative. 3. In retaining withall a decent and moderate gravity, that the stamp which God sets on those he calleth to offices and commands, may not be debased.

The Fifth, and principall Wing, is called *Discretion*, without which all vertues become vices: For the honour of great actions lies not so much in doing good, as in doing well.

This *Discretion* consisteth in foure things. To govern the good, with good judgement; To correct the bad; To administer well the temporall affairs of your charge. To uphold and preserve your self amidst these encumbrances, like fresh water in the salt sea.

The ordering of good is maintained in Three principall Acts. The First, to cause those under us to observe strictly such things as are necessary, cannot be omitted without disorder or scandall. The second, To invite, and sweetly attract every one according to his condition, capacity, and judgement, to works of most perfection, whereunto they have no formall obligation. The third, To dispose charges

ges and burthens with a good Oeconomy, according to their inclinations and strength of mind, whom you are to govern.

For correction; Either they are sleight faults of well conditioned persons, which you are to correct, and such are to be handled very gently: Or they are hidden vices of some evil conscience, which you neither must nor can make known; and there you must use much industry, patience, and wisdom to dislodge vice; and to draw the crooked serpent out of his cave *obstetricante manu*, as the Scripture speaketh, Job 26. 13. Or they are known sinnes of desperate people, who offend without hopes of amendment, infecting a multitude, and here you must set your self with all your strength, to take away both the fault and the faulty.

For temporall affairs, manage them as we have already shewed, and take heed of entangling your mind in them, like a fish in a net, depriving your self of the liberty of Gods children, to serve the earth.

But above all, continually look into your self, as the first piece of your government. Let your conscience be pure, firm, and peaceable; speaking and doing every thing with much consideration; and never despising the counsel of those who are able to advise you.

Lastly, your sixth wing is *Devotion*; which is divided into three kinds, the *common*, the *singular*, the *continuall*. The *common* consisteth

in performing exactly those duties of pietie which are within the bounds of your professi-
on; and to do them by way of *imitation* of that
celestiall *Militia*, which is alwayes employed in
praying God; and by way of *edification* of
those to whom you ow this good example.
Singular devotion obligeth you to seek your
principall refuge in the tabernacle (following
Moses steps) for the necessities of your charge.
Continuall devotion ties you to a most fervent
exerctise of Gods presence, which you testifie
by a desire to please him in all places, occasions
and actions, by dedicating all your works to
him, before you begin them; and when you end
them, alwayes to set upon them the seal of
thanksgiving due to his Divine Majestie.


Eng ave deeply in your heart this saying of
S. Bernard, in his last book of *Consideration*,
chap. 5. *Cum omnes te habcant, esto etiam tu
ex habentibus unus. Quid solus fraudaris mu-
nere tui? Usquequò vadens spiritus, & non re-
dis? If you are one full of businesse, and that
all the world share in you; take a part as well as
others in your self. Deprive not your self of a
good so justly yours, and be not one of those that
are ever travelling, yet never return home.*

THE

THE FOURTH PART OF THE DIARY.

SECTION I.

Recreation, how necessary.

 Concerning Recreation used in company, at meals, in lawfull games, in taking the aire, in good conversation, it is necessary to divert the mind, and refresh the strength. *Cassian* in his 24. *Collation* chap. 21. relates, how an Archer finding Saint *John the Evangelist* playing with a Partridge, wondred that so renowned a man could passe the time with so slight a recreation: The Saint looking towards the bow in his hand, asked him why he did not alwayes carry it bent; who answering, it would spoyle it, the Apostle replied, so is it with the mind of man, which must sometimes be unbent, that it may shoot the better.

SECT. II.

Of the Pleasures of the Taste.

MArk, that our minds must onely be unbent, not unstrung: Avoid those excesses which make men now a dayes as gluttonous

in the eye, as the belly. It is a strange vanity to affect the repute of a good taste; to set the whole mind to serve that part of the body, which hath least of the mind; and to nourish an esteem which is fed onely with the steam of the kitchen.

Treat not your belly as *Caligula* did his horse; for he allow'd a Beast (for whom nature intended nothing but oats and hay) Princely delicacies and attendance. And you do the like, if you bestow so much cost and pains to feed your most sensuall part, which the Divine Providence wills should be nourished sparingly. Great feasts which begin in vanity, and continue in riot, end alwayes in folly, and often in repentance. Nothing is got by pleasures of the Taste, but a more crazy body, a more close prison of flesh, and a more stinking sepulchre. Unhappy are those feasts which the hunger of the poore accuseth before God. Above these sixteen ages the tongue of the Rich Glutton hath burned in hell; all his tunnes of delicious wine, not having left him so much as one drop to refresh himself.

If you desire to know what were the banquets of the Primitive Christians, (which ought to be models for ours) *Terrullian* gives you a discourse thereon in his *Apology*. Our feasts (saith he) are called Charities, because they are instituted for relief of the poore: Our Table resembleth an altar, and our Supper a Sacrifice:

Wc

We mind not then the expence, it is gain to spend in the name of Pietie. Our Table hath nothing favouring of basenesse, sensuality, immodesty; We feed there by measure: we drink there according to the rule of decency; we satiate our selves as much as is necessary for those who must rise at midnight, to offer up their prayers unto God; We speak and converse there as in the presence of God, our hands washed, and candles lighted, every one repeateth what he knoweth out of the holy Scriptures, and his own invention to the praise of God. Prayer, as it began the banquet, concludes it: From the Table we go unto the exercise of modesty and decency: You would say, if you beheld us, that we were not at supper, but at a lecture of holinesse.

Alas! Confer the feasts of most Christians with these, and you compare the table of the Centaurs to that of the Angels.

SECT. III.

Of Gaming.

BE not over violent likewise at those Games of chance, which have in them so much covetousnesse, heat, and flame: Did a man commit no other sinne, but conversing the third part, or half of his life with kings and knaves of cards, being invited to the conversation of Angels, yet were he guilty of no small offence: But besides this, gaming was the invention of

that devil *Zabulon*, as *S. Cyprian* observes, in a Treatise upon this subject. It is the altar of Fortune, detested by the Prophet; It is the shop of deceit, the school of covetousness, the apprehension of blasphemy, the academy of anger; where are begot mad amities, unpunished thefts, pleasing murders, and whence nothing for the most part is brought away, but a tempest in the mind, gall in the heart, and aire in the purse: What excuse at the last day can he have, who gameth with a full hand, and detains (in the mean while) the wages of a servant, or the relief of some begger that pineth and quaketh at his gate?

Pilates souldiers cast lots on the garments of the Sonne of God, whilst the blood distilled from his body; but they were executioners and infidels; who would not be struck with horrour to see a Christian amidst so many images of the Sonne of God, without regard either of time, of God, or of man, play away the blood of his family, whom he neglecteth, or of the poore whom he despoyleth? Away with these delights, which are bred (like the Salamander) in the tears of heaven.

Clement Alexandrinus in his *Pedagogue*, sheweth plainly, that these games of cards, dice, and the like, were not allowed by the Primitive Church; for he teacheth us, that such pastimes are fit as an ebullition of ungovern'd delights, and an indigestion of evil idleness.

If we must of necessity play, in complaisance to others, we ought at least to have a care, that it be for some good end ; that it be with our equals ; without passion, little, moderate, and to the profit of the poore.

S E C T. I I I I.

Of Dancing.

FOR *Dancing, Balls, and Masks*, it is true what the pious Bishop and excellent Author hath said, in his *introduction*; *they resemble mushrooms, the best of which are worth nothing*. Luxury, vanity, foolish expence, masking, good cheer, night, youth, love, liberty, are as dangerous counsellours of wisdom, as ill teachers of modesty : some may be sanctified in them, by miracle ; but every day more are lost in them, through weakness : since our force is weak, not miraculous, we ought, by flying from occasions, to seek that safety which we cannot find in our own strength.

The fable saith, that the butterfly asked the owl, how she should deal with the fire which had singed her wings ; who counselled her not to behold so much as its smoke. With what conscience can a faithfull soul frequent those worldly recreations, which have stained her purity with so many blemishes ? Must we stay till we are burned, ere we retire from the flame ? I wonder at those who would spiritualize dancing,

cing, and make it agree with frequent communion; such will in the end find the employment of the Emperour *Adrian*, who put *Adonis* into the manger where *Jesus* lay. There must be so many circumstances, of the intention, time, place, persons, and manner, to season such pleasures, that it were easier to abstain from them, then to use them well.

S E C T. V.

Of wanton songs, and playes.

IF you speak of wanton songs, of reading ill books, of unchaste comedies and playes, your conscience (which is the School mistresse of the soul) will perhaps tell you more then you are willing to believe. Such recreations are fore runners of disorder, instruments of sensuality, tinder to sin, and scandall to vertue; evil, at that time entreteth into you, by every gate of the sence, and goeth out onely at the gate of repentance, which is not alwayes open to our indispositions. A young soul is surprized in these, as in a golden snare; to whom the description of sin, is invitation. For we live now in an age, where to know ill, and to do it, have scarce any *Medium* to sever them; and if at any time we are good, it is rather through ignorance of vice, then principles of virtue, saith *Salvian*.

S E C T.

SECT. VI.

Of walking, and running.

Recreations, the most innocent, are ever the most commendable; as those in the countrey, for exercise of the body; for the countrey life (saith Columella) is the courzen germane to wisdom.

Setting aside the comfort of Churches, Justice, Learning, Arts, and Traffick, what are great cities, but great prisons? Men live there, like birds in a cage, they crowd and defile one another, by frequent and infectious conversation, the trouble of businesse, the importunity of visits, the foolish tyranny of complements steal from him half their life. In the countrey, the heaven, aire, earth and waters, (which cities snatch from us) are restored with greatest liberty. There, all the creatures of God speak to us face to face, to tell us the wonders of the Creatour. The christians of the primitive Church made hermitages of their farms, to sound a retreat from worldly businesse, and to prepare for their time of rest: but many now, make their gardens temples of *Baal-peor*, where no God is worshipped, but the belly, luxury, gaming, and impurity.

Many make walks and races, wherein none can run far without stumbling; for they resemble the list of *Atalanta* and *Hippomenes*, rather then the race wherein *S. Paul* exhorted Christians

Christians to run ; there the senses flattered with a thousand delightfull objects , many times put themselves in array ; there the blood is enflamed ; the tongue untied ; concupiscence enkindled ; there, licentiousnesse often rendeth the vail which untill then was over the face of modesty ; and impudently becomes portresse to love ; These are the sacredges , which dry up years, breed disorder amongst seasons, barrenesse in the bowels of the earth, and despair in our miseries.

SECT. VII.

The foure conditions of recreation.

YOur recreation must have foure especiall things ; *choice of persons, good intencion, innocence, moderation*

Choice of persons, in avoiding evil company as the most dangerous theft of life ; for the friendship of wicked men is like a bundle of thorns, tied together to burn and crackle in the fire. Your friendshi must be virtuous, faithfull, disinterested if you mean to have any fruits of it.

Good intencion, as, to cherish health and strength that they may serve the soul ; for a good man should seek good even in play and at meales ; like the saint who rose in the night, and fed with a poore hungry brother, that he might not be ashamed of eating at a disorderly houre.

Intenc-

Innocence ; for much consideration must be used therein, lest nature should dissolve into brutish life, unworthy a generous heart. Behind, comes gluttony, intemperate gaming, foolish jelling, and detraction, in this age hard to be avoided;

The book most ordinary in companies of men, is man himself: Now very few take delight to discourse of the Old and New Testament; nay not so much as of the old Romane Consuls, Ægyptian Pyramids, or ancient warres of *Cesar*. Men study books of the time, talk of garbs, clothes, looks, conditions, businesse, customes, alliances; and though we have no intent to wrong any, yet is it very easie, in such variety of discourse to let fall many words of farre lesse value then silence; it is an excellent quality to distill good matter into company; either upon occasion, by question, consequence, narration or proposition, as the reverend *Jacquot* observes, in his *Adresse*.

Moderation. For as we must not (saith the wise man) glut our selves with honey by excellence; so ought we to have a care that recreations (made to refresh the mind) tend not by excellence to dissolutenesse. You must observe what the time, place and persons require; and to passe the time, must not exceed your self, by profusenesse.

SECT. VIII.

Of vicious conversation, and first of impertinent.

THe Hebrews lay play, anger, the cup, and conversation, are the windows of the soul, through which she is many times seen more then she would be; he is wise, who makes use of meetings and company, as of a file to polish his mind, and to make it continually more apt. For

Vicious conversation, may be reduced almost to three heads, that is, *impertinent, vain, evil*. *Impertinent*, as the clownish, foolish, troublesome, which many have through want of discretion, fashion and civility.

Theophrastus, one of the quaintest wits of antiquity, relateth some passages, which he saith he observed in his time, arguing a great weaknesse of judgement; some (saith he) lay hold on one that is going about businesse of concernment, to tell him something (as they pretended) of great importance, which when it is told, is nothing but mere foolery. Others invite a traveller, who comes out of the country very weary, to walk up and down; others pull a man out of a ship ready to weigh anchor, to entertain him with follies on the shore; others come to bear witness, after the cause is judged; and bring with much sweat, a Physician to the dead: others pretend to know

know the way, and undertake to lead the rest, but go wrong at the very first, and protest they have forgot it. Others make rude enquiry into businesse, and ask a Generall of an Army whither he goes, and what is his designe. Some also there are (saith he) so rustick, that (not admiring any thing worth admiration in civill life) they stand still to look upon an ox, as men in rapture; and in company, have no better behaviour then to take their dog by the muzzle, and say, *what a fine dog this is, how well he keeps the house!* Such conversation is able greatly to vilifie a man, and to take from him all estimation he can gain in his profession.

S E C T. I X.

Of vain conversation.

Vain conversation, is that of *talkers, flatterers, vain-glorious*, and the like; poore Theophrastus (in my opinion) fell into the hands of a *talker*; since he so well describeth one, who, with much passion, praised his wife; then told what he dreamed the last night; then what he had to dinner; then that he had a weaknesse of stomack. From thence taking flight, he discoursed of times; and assured him, the men of ours came not near the ancients in any thing. Then he told him, that corn was cheap; that there were many strangers in the city;

city; that if it would rain, the yeare would be fruitfull; that he had a field to be ploughed; that *Damippus* gave the greatest wax-light at an offering; that there were so many stairs in such a building, and that he had counted them, with a thousand of the like. *Such people* (adds the Authour) *are more to be feared than a sea-vour. He that would live in quiet, must seldome keep them company.* Horace mentions one very like, who put him into a great sweat, and when he saw he was so tired that he knew not which way to turn himself, *I see Sir,* saith he, *that I am troublesome, but there is no remedy; since I have met with you, I must needs wait on you; for (God be thanked) I have nothing else to do.*

Flatterers, are much more acceptable, though many times more dangerous; for they will tell you, that all the world cast their eyes upon you; that you are much esteemed; that the whole town talks of such a fortunate action of yours; that you have an excellent wit, a handsome body, a good grace, a winning behaviour; that every thing becomes you, and that it seems *Nature* when she had made you broke her mold, because she never since framed the like; If you speak, they bid silence to all the world; then extoll your words, as oracles; and if you jest at any, they burst with laughter to please you; and desire all your imperfections: This is that which poysons friendship, and blinds humane life.

The

The Vainglorious, will for the most part entertain you with commendations of themselves; and have a thousand petty singularities in their carriage, their attire, their speech, their houses, their attendants; to shew that they have something more than others: The aforesaid Authour saith, he hath observed some that held it a great honour to have a Blackamore lackey, that they might be the more noted. and if they sacrificed an ox, they nailed the horns at their gates, to give the world notice of their offering, and to conclude, were so great self-lovers, that they made Epitaphs, even upon their dogs, specifying their age, qualities and conditions: These are testimonies of a soul very frivolous and destitute of all Humility.

S E C T. X.

Of evil Conversation.

Evil Conversation, is the worst of all, as is that of the *Harsh*, who make themselves unsociable in company; that of the *Opinionated*, who bear for their motto, *It is so*, and *It is not so*, ever contradicting, even the clearest truths; that of the *Crafty* and *Deceitfull*, who endeavour to discover all the secrets of others, whilst they disguise themselves with a mask of dissimulation, and intricate speech; feigning ignorance of what they know, knowledge of what they are ignorant, forgetfulness of promise,

mise, good will to those they would circumvent, and many such like. That of the *Proud* who scorn and despise all but themselves. That of the *Cholerick*, who are displeased upon every accident: That of *Scoffers*, *Buffons*, and *Slanderers*, who are obscene, biting, and offensive in all occasions.

It were a long businessse to examine all these particularly; and I had freely unfolded them, in a *Treatise of Manners and Passions*, wherein I hoped to give the Reader satisfaction, but that the deligne of this little book diverted me. It were to little purpose, to make so long a work of it; and it is alwayes better to conclude well, then to enlarge ill.

SECT. XI.

The Conditions of good Conversation.

I Tell you in brief, *S. Bernard*, *Thomas Aquinas* and other learned men are of opinion, that in *Conversation* we ought to be affable and pleasing, yet not too familiar, nor inquisitive into other mens businessse, not suspicious, not light, not riotous, not discontented, not affected, not imperious, not crosse, not exceptious, not jeering, not fretfull, not triviall, not churlish, not too ceremonious, not too talkative, not too soft and compliant, not cholerick, not too reserved, not proud, not vain, as those who through vanity (which is onely rich

rich in fooleries discourse perpetually of themselves, as if they were deities. But we must govern our selves with great discretion and modesty; we must play, but not debase our selves; laugh, but not to excess; take recreation, but not to effeminacy; be constant, but not obstinate; prudent, but not crafty; simple but not stupid; concealing ill, furthering good, correcting our own faults, by those we dislike in others; alwayes bringing home some fruit, from this garden of Graces; and if acquainted with any secret, fit to be concealed, we must make our breast its tombe.

You will find, there are ordinarily five qualities, which make conversation pleasant; The first is, *an obliging way*, which sweetly scattereth benefits; from which (in their time and place) spring up recompenses: This desire of doing good to all the world, is a bait we must keep ever in the water; for by it men are taken more easily then fishes: And such there have been, who by giving a glasse of water opportunely, have got the first dignity of a Kingdom; as we see by the story of *Thamasis* and King *Agrippa*.

The second, *Affability*, joyned with a grace and sweet behaviour, which hath a most powerfull charm over souls naturally enclined to honesty. To do good, and not to do it handsomely, is nothing. A benefit given with grudging, is a stony loaf, onely taken for necessity.

The

The third, a quick and wary *prudence*, to discern the dispositions, capacities, manners, humours, affections, and aims of those with whom we converse; and to suit our carriage to every mans temper.

The fourth, *Humility*, without sottishnesse or any servile basenesse, which teacheth to yield to reason and not to presume upon our own strength.

The fifth, (whereof we have already spoken) is a discreet *Patience*, to bear with men and businesse unmoved, so that you may keep your heart alwayes in a good posture, even in unexpected, and thorny accidents. He that understands this mystery well deserves to command men, being here placed by vertue in a degree next the angels.

A good rule for conversing well, is to propose unto your self one of a perfect conversation to imitate: So S. *Augustine* referred those that desired to profit in vertue, to the conversation of S. *Paulinus*. *Vade in Campaniam, discce Paulinum.*

But the most effectuall precept is to think how the Incarnate word would converse, if he were in our room; by his example, we shall do as *Joseph* in *Egypt*, of whom the Scripture Psal. 105. (according to the Hebrew phrase) saith, *he tied the Princes of Pharaohs Court, about his heart.*

The Reverend *Gentery*, a man of great
judge.

judgement, and no lesse vertue, hath written a little Treatise of *Conversation*, wherein he descendeth very farre to particulars. He that will reade it, shall find wise instructions in it.

SECT. XII.

Conclusion of the Diary.

AT night, before you go to bed, you are to make the examen of Conscience, (which is the little Consistory of the soul, as *Philo* terms it) where having given thanks to God, and invoked his holy grace, you must recall your thoughts, your words, your actions, your fautes, and neglects to account, that you may see the gain the losse, and reckonings of that day; to further good, to correct evil; remitting the one to your own discretion, and the other to Gods mercy.

Esteem this saying of *S. Bernard*, (in his book of the *Interiour house*,) as an oracle, that *one of the chiefest mirrours to behold God in, is a reasonable soul, which finds it self out.*

There, we must seat the Conscience in a Throne, with a Sceptre in her hand; and all passions, and imperfections at her feet.

There she must take the liberty to say to you, *Wicked servant, thou hast lost a day: what sluggishnesse, at thy rising? what negligence in labour? how great words? how little works? why is this curious questioning? this rash judgement?*

ments? these wandering eyes? these straying thoughts? Should you have been angry for so slight a cause, upon such an occasion; should you so freely have censured and murmured at the actions of another? should you take your reflection so sensually? and seek your ease in, and by all things, so greedily? and so of the rest. If by the grace of God, you find some kind of virtues, yet must you well pick and sift them, (as the perfume which was to be set before the Tabernacle) to present them before the face of God; and say in conclusion, with all humility, as the devout Southwell, *Quod fui Domine ignosce, quod sum corrige, quod ero dirige.* O Lord, forgive what I have been, correct what I am, direct what I shall be.

This done, say some vocal prayer, to shut the day up happily with some acts of contrition, of faith, of hope, of supplication, for your self and friends.

Say here,

O Light of the Children of light! bright day which hath no evening! The world is buried in the darkness of night, and this day quite finished wherein I see, as in a little Map, how my life shall end. O God, what benefits do I see in it, on thy part, what ingratitude on mine? Preserve me in what is thine, and wash away with the precious blood of thy Sonne, what is mine. Shelter me under the wings of thy

thy protection, from so many shadows, apparitions, and snares of the father of darknesse; and grant that though sleep close my eyes, yet my heart may never be shut to thy love.

Lastly, fall asleep upon some good thought, that your night (as the Prophet saith) may be enlighten'd with the delights of God; and if you chance to have any interruption of sleep, supply it with ejaculatory prayers, and elevations of heart; as the just did of old, called for this reason, *The Crickets of the night.*

Thus shall you leade a life full of honour, quiet, and satisfaction to your self, and shall make every day a step to Eternity. The marks which may amongst others give you good hope of your predestination are eleven principall.

1. Faith, lively, simple, and firm.
2. Purity of life, exempt ordinarily from grievous sinnes.
3. Tribulation.
4. Clemency and mercy.
5. Poverty of spirit, disengaged from the earth.
6. Humility.
7. Charity to your neighbour.
8. Frequentation of the blessed Sacrament.
9. Affection to the word of God.
10. Resignation of your own mind to the will of your Sovereigne Lord.
11. Some remarkable act of vertue which you have upon an occasion exercised.

You will find this Diary little in volume,

but great in vertue , if relishing it well , you begin to put it in practice. It contains many things, worthy to be meditated at leisure ; for they are grave and wise precepts , choisely extracted out of the morall doctrine of the Fathers. Though they seem short , they cost not the lesse pains. Remember that famous Artist *Myrmecides* employed more time to make a Bee , then an unskilfull workman to build a house.

FINIS.



EJACULATIONS FOR THE DIARY.

In the Morning.

MY voice shalt thou heare in the morning,
O Lord; In the morning will I direct my
prayer unto thee, and will look up, *Psal.* 5.3.

Thou shalt make thy face to shine upon me,
and all the beasts of the forest shall gather
themselves together, and lay them down in
their dens, *Psal.* 184. 22.

My dayes are like the dayes of an hireling.
Untill the day break, and the shadows flee a-
way. *Job* 7.1. *Cant.* 4.6.

Beginning a good work.

In the volume of the book it is written of
me. I delight to do thy will, O my God; yea,
thy Law is within my heart, *Psal.* 40. 7. 8.

In good Inspirations.

The Lord God hath opened mine eare, and
I was not rebellious, neither turned away back,
Isaiah 50. 5.

At Church.

Before reading.

Speak, Lord, for thy servant heareth, *1. Samuel 3. 9.*

Speaking.

My heart is enditing a good matter; I speak of the things which I have made touching the King, *Psal. 45. 1.*

Eating.

Thou openest thine hand, and satisfiest the desire of every living thing, *Psal. 145.*

In Prosperity.

If I do not remember thee, let my tongue cleave to the roof of my mouth: If I prefer not thee above my chief joy, *Psal. 137. 6.*

Adversity.

The Lord killeth, and maketh alive, *1. Sam. 2. 6.* Shall we receive good at the hand of God, and shall we not receive evil, *Job 2. 10.* Ought not Christ to have suffered these things and to enter into his glory? *Luke 24. 26.*

Troubles.

Surely man walketh in a vain shew; surely, they are disquieted in vain, *Psal. 39. 6.*

Calumnies.

If I pleased men, I should not be the servant of Christ, *Gal. 1. 10.* *Prayes*

Prayſes.

Not unto us, O Lord, not unto us, but un-
to thy Name give glory, *Pſal.* 115.1.

Against vain hope.

As a dream when one awaketh, ſo O Lord,
when thou awakeſt, thou ſhalt deſpiſe their
image, *Pſal.* 73. 20.

Pride.

Whoſoever exalteth himſelf ſhall be abaſed,
Luke 14. 11.

Covetouſneſſe.

It is more bleſſed to give then to receive,
Acts 20. 35.

Luxury.

Know ye not that your bodies are the mem-
bers of Chriſt, *1 Cor.* 6. 15.

Envy.

He that loveth not his brother abideth in
death, *1. John* 3. 14.

Gluttony.

The kingdome of God is not meat and
drink, *Rom* 14. 17.

Anger.

Learn of me, for I am meek and lowly in
heart, *Matth.* 11. 29.

Sloth.

Sloth..

Cursed be he that doth the work of the Lord negligently, *Jer. 48. 10.*

Rules of Faith.

God cannot be known but by himself. What is to be understood of God, is to be learned by God, *Hilar. lib. 5. de Trin.*

God doth not call us to the blessed life, by hard questions. In simplicity must we seek him, in piety profess him. *Idem lib. 10.*

Remove not the ancient bounds which thy fathers have set, *Prov. 22. 28.*

Many are the reasons which justly hold me at the bosome of the Catholick Church: Consent of people and nations. Authority, begun by miracles, nourished by hope, increased by glory, confirmed by antiquity. *August. lib. De utilitate credendi.*

To dispute against that which the universall Church doth, is insolent madness. *Idem Epist. 118.*

Let us follow universality, antiquity, consent: Let us hold that which is believed every where, alwayes, by all; *Vincentius Lirinensis De profanis vocum novitatibus.*

Acts of Faith.

Lord, I believe, help thou mine unbelief.
Mark 9. 24.

I know that my Redeemer liveth, &c.
Job 19. 25.

Hope.

Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, *Psal.* 14. 4.

I will be with him in trouble; I will deliver him, and honour him, *Psal* 90. 15.

Charity.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. *Psal.* 73. 25, 26.

Feed me, O Lord, thy suppliant with the continuall influence of thy Divinity: This I request, this I desire, that vehement love may thoroughly pierce me, fill me, and change me into it self. *Blossius.*

¶ P R A Y E R S for all Persons and Occasions.

For the Church.

WE beseech thee, O Lord, graciously to accept the prayers of thy Church; that she being delivered from all aduersitie and error, may serve thee in safety and freedome, through Jesus Christ our Lord.

For the King.

VE beseech thee, O Lord, that thy servant **CHARLES** by thy gracious appointment our King and Governour, may be enriched with all encrease of vertue, whereby he may be able to eschew evil, and to follow Thee the Way, the Truth, and the life, through Jesus Christ our Lord.

For a Friend.

Almighty and everliving Lord God, have mercy upon thy servant N. and direct him by thy goodnesse into the way of eternall salvation; that through thy grace, he may desire those things which please thee, and with his whole endeavour perform the same through Jesus Christ our Lord

For

For Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto us thy servants that peace which the world cannot give, that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour.

In the time of Plague.

Let thy anger cease, O Lord, and be appeased for the iniquitie of thy people, as thou hast sworn by thy self. O holy God, holy and strong, holy and immortall, have mercy upon us.

For the Clergy.

Almighty and everlasting God, who by thy Spirit dost sanctifie and govern the whole body of the Church, graciously hear our prayers for all those whom thou hast ordained and called to the publick service of thy Sanctuary; that by the help of thy grace they may faithfully serve thee in their severall degrees, through Jesus Christ our Lord.

For

For a city.

Compasse this citie O Lord with thy protection, and let thy holy Angels guard the walls thereof; O Lord mercifully heare thy people.

For the sick.

O God the onely refuge of our infirmities, by thy mighty power relieve thy sick servants, that they with thy gracious assistance, may be able to give thanks unto thee in thy holy Church, through Jesus Christ.

For grace.

Lord from whom all good things do come; grant unto us thy humble servants that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ.

For the afflicted.

O Almighty God, the afflicted soul, the troubled spirit crieth unto thee: Hear O Lord and have mercy; for thou art a mercifull God.

For friends.

I Beseech thee O Lord for all those to whom I am endebted, for my birth, education, instruction,

struction, promotion; their necessities are known unto thee; thou art rich in all things; reward them for these benefits, with blessings, both temporall and eternall.

For enemies.

O God the lover and preserver of peace and charity, give unto all our enemies thy true peace and love, and remission of sins; and mightily deliver us from their snares through Jesus Christ our Lord.

For travellers.

Assist us mercifully O Lord in our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord.

For a Family.

Almighty and everlasting God, send down thy holy Angel from heaven, to visit, protect, and defend all that dwell in this house, through Christ our Lord.

For the dying.

Father of spirits and God of all flesh, receive the souls which thou hast redeemed with thy blood, returning unto thee.

For

For the fruits of the earth.

O God in whom we live and move and have our being, open thy treasure in the due season, and give a blessing to the works of thy hands.

For women in travell.

O Lord, of thy goodnesse help thy servants, who are in pains of child-birth; that being delivered out of their present danger, they may glorifie thy holy name, blessed for ever.

Against temptation.

Almighty God, which dost see that we have no power of our selves to help our selves, keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities, which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ.

For misbelievers and sinners.

Almighty and everliving God, who desirest not the death of a sinner, mercifully looke upon all that are deceived by the subtilty of Satan, that all evil prejudice laid aside, they may return to the unity of thy truth and love.

For

For prisoners.

O God who didst deliver S. Peter from his chains, and restoredst him to liberty, have pittie upon thy servants in captivity, release their bonds, and grant them freedom and safety, for his merits who liveth and reigneth with thee and the holy Ghost, ever one God, world without end.

For temporall necessities.

R Eplenish those O Lord we beseech thee, with temporall nourishment, whom thou hast refreshed with thy blessed Sacraments.

Against tempests.

D Rive spirituall wickednesse from thy house O Lord, and preserve it from the malignity of tempestuous weather.

A prayer of Thomas Aquinas before study.

O Unspeakable Creatour, who out of the treasure of thy wisdom, hast ordained Hierarchies of Angels, and hast placed them above the highest heaven, in a wonderfull order, and disposed them sweetly for all parts of the world; Thou, the true fountain, and incomprehensible principle of light and wisdom, vouchsafe, to illuminate the darknesse of my understanding with a beam of thy light;
remove

remove the darkness wherein I was born ; sin
and ignorance ; Thou who stillest the tongues
of ignorant eloquent , loosen my tongue , and
pour forth the grace of thy spirit upon my lips ,
give me acutenesse , to apprehend , capacity to re-
tain , subtilty to interpret , aptnesse to learn ,
readinesse to speak ; direct my beginning , fur-
ther my progression , and perfect my conclu-
sion.

FINIS.

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